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AITAREYA UPANISAT—FASCICULUS I.

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AITAREYA UPANISAT

ARANYAKA II.

CHAPTER I.

KHANDA 1.

हरिः ॐ। एषपंथा एतत्कर्मैतद्ब्रह्मैतत्सत्यंतस्मान्नप्रमाद्ये त्तन्नातीयान्नह्यत्यायन्पूर्वेयेत्यायंस्ते पराबभूवुस्तदुक्त मृषिणा प्रजाहतिस्रोअत्यायमीयुर्न्यन्याश्रर्कमभितोविविश्रे। वृहद्भुत स्थौभुवनेष्वंतः पवमानोहरितआविवेशेतिप्रजाहतिस्रोअत्या यमीयुरितियावैताइमाः प्रजारितस्रोअत्यायमायंस्तानोमानि-वयांसिवंगावगधाश्चेरपादाः न्यन्याश्रर्कमभितोविविश्र इति ताइमाःप्रजाअर्कमभितोनिविष्टाइममेवाग्निं बृहद्भुतस्थौभुवने ष्वंतरित्यदउएवबृहद्भुवनेष्वंतरसावादित्यःपवमानोहरितआ विवेशेतिवायुरेवपवमानोदिशोहरितआविष्टः ॥ १ ॥

एषः Eṣaḥ, This (god called Saṅkarṣaṇa) ; पन्थाः panthâḥ, road, way (like a road or way, because the god is himself the

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means of attaining himself) ; एतत् etat, this (god in the form of Aniruddha) ; कर्म Karma, kar, creator, ma, measurer, the creator and the knower :—the Ominpotent and the Omniscient. एतद् etad, This (god Vâsudeva) ; ब्रह्म Brahma, (Because He possesses all qualities in full) एतत् Etat, this (god called Pradyumna) ; सत्यम् Satyam, truth, true, right (because of His being faultless) ; तस्मात् tasmát, from Him (in matters regarding god); नप्रमाद्येत् na pramádyet, one should not be heedless ; should not swerve or miss. One should never forget God ; तद् tad, Brahma (that) ; न अतीयात् na atiyát, one should not abandon Him and go to other deities ; न na, not ; हि hi, because ; पूर्वे , Purve, the ancients, Brahmá and others ; अत्यायन् atyáyan, gave (him) up: renounced ; ये ye, who ; अत्यायन् atyáyan went from (him): left him ; ते te, they ; पराबभूवुः Parâbabhûvuḥ, fell into the blinding darkness ; तद् tad, as regards the question in hand (the subject of discussion); उक्तम् uktam, it is said ; ऋषिणा Ṛiṣiṇá, by the seer of mantras ; प्रजाः Prajáḥ, creatures; ह ha, indeed; तिस्रः tisraḥ, of three kinds. (Spirits, cannibals, giants राक्षसाः पिशाचाः) अत्ययम् atyáyam, transgression ; ईयुः Iyuḥ, reached; अत्ययम् ईयुः transgressed ; नि ni, (to be taken with viviśre) ; अन्या, anyáḥ, others, (other than the three named above) ; अर्कम् arkam , (अर्च to adore) the adorable ; अभितः abhitaḥ, all round, depending upon ; निविविशे niviviśre, resorted to, went under the shelter or protection of ; i. e, worship the god in fire and attain salvation ; बृहत् brihat, great Brahma (in the Sun because it is full of light) ह ha, तस्थौ tasthau, stood ; भुवनेषु bhuvaneṣu. amongst the worlds ; अन्तः antaḥ, in the midst of ; पवमानः Pavamánaḥ, Váyu (The god Viṣṇu residing in Vâyu because he purifies all creatures from the worldly life) and is a great joy or places one in great joy ; हरितः haritaḥ, the quarters ; आविवेश aviveśa, entered into, pervaded into ; इति Iti, thus ; प्रजाहतिस्रःअत्ययमीयुः इति Prajâḥ tisraḥ atyáyam iyuḥ, that the three kinds of beings left god; याः yáḥ, those (kinds of creatures) which ; वै Vai, truly ; ताः táḥ, those (are) ; इमा imáḥ, these ; प्रजाःतिस्रःअत्ययम् आयन् three kinds of people transgressed god ; तानि tâni, those ; इमानि imáni, these ; वयांसि vayánsi, ghosts, goblins, पिशाच (because they move through ether) ; वंगावगधा Vaṅgâvagadháḥ, cannibals, (वंगाः men, व having, ग intelligence) ; अंवः nourishment, feeding ; वगैः अवः येषांते वंगावाः those who nourish themselves by means of human flesh ; गधाः, गृध्नवः fond of sensual pleasures ; वंगाश्चतेगधाश्चइतिराक्षसाः giants and cannibals; च cha, and ; ईरपादः iraṛâdaḥ, demons असुरसा ईरस्य or वायोः i.e. धर्मज्ञान वैराग्य ऐश्वर्यरूपगुणचतुष्टयात्मकस्य i. e. ऐश्वयरूपैकगुणमात्रवत्त्वाद् ईरपादाः Those who think that Vâyu [the god in váyu] who is exhibited in the forms and qualities of the four things i, e. धर्म

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wisdom, वैराग्य and ऐश्वर्य is exhibited only in ऐश्वर्य) नि ni, (to be taken with विविशुः) ; अन्याः anyâḥ, those other than the above mentioned ones ; निअन्याःअकर्मभितः विविशुः इति ni anyâḥ arkam, abhitaḥ viviśuḥ iti. That others entered the protection of the adsrable (the sun) and gathered round him ; ताः tâḥ, those ; इमाः imâḥ, these (The best kinds of men) ; प्रजाः Prajâḥ, people. The best kinds of men, sages and gods ; अर्कम् arkam, the adorable (the god in fire called अर्क) ; अभितः abhitaḥ, all round : निविष्टः niviṣṭaḥ, entered (i. e. they sacrifice in fire and reach the god Viṣṇu in it after getting salvation) बृहद्ध तस्थौ भुवनेष्वन्तः इति brihad ha tasthau bhuvaneṣu antaḥ iti, that the luminous Brahma existed in the sun and other worlds ; अदः उ adaḥ u (asau असौ) he (the god Viṣṇu) ; एव eva, very (The very god Viṣṇu) ; बृहद् the luminous Brahma ; भुवनेष्वन्तः bhuvaneṣu antaḥ, in the midst of the worlds ; असौ asau, the very (god Viṣṇu) ; आदित्यः Âdityaḥ, called so (because he [the god Viṣṇu in the form of the sun] brings forth all things and controls them). (It is meant that the sages enter the protection or resort to Viṣṇu by means of the study of the Vedas)

पवमानो हरितः आविवेश इति Pavamânaḥ haritaḥ âviveśa iti, that the god Viṣṇu in the wind entered the quarters ; वायुः Vâyuḥ, wind (the god is so called because he is in the form of force and knowledge) पवमानः Pavamânaḥ, the god residing in wind, दिशः diśaḥ, the quarters (which is the same as) हरितः haritaḥ, the quarters ; आविष्टः âviṣṭaḥ, entered.

I. Hari, Om. He is the path, it is the action, it is Brahma, it is the truth; one should not neglect it : it should not be transgressed. The ancients did not transgress it, those who transgressed it were repulsed. It is said by the seer, "three kinds of the created beings transgressed it and others took the shelter of the adorable ; the great one stayed in the middle of the universe and the purifier entered the plunderers." (In the extract) 'Three kinds of the created beings transgressed it,' the three kinds of the created beings that transgressed it are the evil spirits, cannibals given to sensual pleasures and demons. (In the passage) 'others took the shelter of the adorable' the created beings other than the three kinds surrounded the adorable that is Agni. (In the passage) 'the great one stayed in the middle of the universe' the same great one which is inside the universe is

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the Sun. (In the passage) 'the purifier entered the plunderer' the wind is the purifier and entered the directions.

Commentary.

This verse is a commentary on Rig-Vedà viii. 90. 14. It is necessary here to explain the tenets of the Bhágawatas who believe in what they call Vyûha. It consists of Vasudèva the supreme soul, from whom proceeds Samkarṣaṇa, the individual soul, from him proceeds Pradyumna or the mind ; from him springs Aniruddha or egoism. This school of the Bhâgawatas, has been criticised by Śankara in his commentary on the Vedânta Sûtras. See chapter II, Pâda 2 sûtras 42-45.

The section refers to Saṅkarṣaṇa ; the path is the road, because it is the cause of obtaining itself. *It* refers to Aniruddha who is an action by reason of his being an actor, measurer and knower. The second 'it' means Brahma by reason of the perfection of his qualities. Pradyumna is truth by reason of having no defect in him. Bhagawân should not, therefore, be neglected i. e. he should never be forgotten. Brahma should not be transgressed ; he should not be forsaken by going to another god. The section assigns a reason for not forsaking him, because the ancients such as Brahmá &c did not relinquish him and because those who relinquished him were thrown into hell. The verse proceeds to explain those who relinquished Brahma and those who did not relinquish him by a quotation from the Rigveda. The created beings according to the commentators are of four kinds under the Vedic texts ; (1) first are those who wander in the sky such as Piśâchas (evil spirits) ; (2) the second class of beings consists of cannibals given to sensual pleasures and (3) the third class of beings consists of the demons. These three kinds of the created beings gave up Brahma. According to Sâyana, the three kinds of creation consists of birds, trees, vegetables and reptiles. The fourth class of beings consists of the descendants of Manu. The ṛiṣis took the protection of the adorable Agni, who is Viṣṇu ; because a worshipper by performing sacrifices in fire obtains Viṣṇu who pervades it on salvation. The same Viṣṇu pervades the sun in the universe by his great splendour ; the ṛiṣis surrounded him with their Vedic study. The same, Viṣṇu who is in the purifier, viz, the wind, pervades all the directions which are called 'plunderers' or 'thiefs' in the text. The three kinds of beings who gave up Brahma are the Piśâchas, Râkṣasâs and Asuras ; three kinds of beings who did not relinquish him are the best men, the ṛiṣis and the gods.

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KHANDA II.

उक्थमुक्थमितिवैप्रजावदंतितदिदमेवोक्थमियमेवपृथिं वीतोहीदंसर्वमुक्तिष्ठतियदिदंकिंचतस्याग्निरर्कोन्नमशीतयोन्ने नहोदंसर्वमश्नुते अंतरिक्षमेवोक्थमंतरिक्षंवाअनुपतंत्यंतरिक्ष मनुधावयंतितस्यवायुरर्कोन्नमशीतयोन्नेनहोदंसर्वमश्नुतेऽसा वेवद्यौरुक्थममुतःप्रदानाद्धोदंसर्वमुक्तिष्ठति यदिदंकिंचत- स्यासावादित्योर्कोन्नमशीतयोन्नेनहोदंसर्वमश्नुतइत्यधिदैवतं अथाध्यात्मंपुरुषएवोक्थमयमेवमहान्प्रजापतिरहमुक्थमस्मी तिविद्यात्तस्यमुखमेवोक्थंयथापृथिवीतथातस्यवागर्कोन्नमशी योन्नेहीदंसर्वमश्नुते नासिकेएवोक्थंयथांतरिक्षं तथातस्यप्रा णोर्कोन्नमशीतयोन्नेनहीदंसर्वमश्नुते तदेतद्ब्रध्नस्यविष्टपंयदे तन्नासिकायैविनतमिव ललाटमेवोक्थंयथाद्यौस्तथातस्यचक्षुर र्कोन्नमशीतयोन्नेनहीदंसर्वमश्नुतेसमानमशीतयोध्यात्मंचाधि दैवतंचान्नमेवान्नेहीमानिसर्वाणिभूतानिसमनंतीं ३ अन्नेने मंलोकंजयत्यन्नेनामुंतस्मात्समानमशीतयोध्यात्मंचाधिदैवत ंचान्नमेवतदिदमन्नमन्नादमियमेवपृथिवीतोहीदंसर्वमुक्तिष्ठति यदिदंकिंचयद्धकिंचेदंप्रेता ३ इ तदसौसर्वमत्तियदुकिंचातः प्रैतीं ३ तदियंसर्वमत्ति सेयमित्याद्यात्यत्ताहवाआद्योभवति नतस्येशेयंनाद्याद्यद्वैनंनाद्युः ॥ २ ॥

उक्थम् uktham, the creator (Some thing that awakens and emits) ; उक्थम् uktham, इति, iti, so ; वै, vai, as is well known ; प्रजाः, prajâḥ, wise persons ; वदन्ति, vadanti, say ; तत् tat, that (thing called uktha) ; इदम्, idam, this (the Brahma called Viṣṇu) ; एव eva, surely ; इयम् iyam, this ; एव, eva ; पृथिवी prithiví, the earth (The uktha which is in this earth and which is therefore called पृथिवी) ; इतः, itaḥ, from this (earth) ; हि, hi, because ;

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इदम्. idam, this (whatever we see as existing); उत्तिष्ठति ut-tiṣṭhati, is produced, is created ; यद्, yad, इदम्, idam, सर्वम्, Sarvam, all (means of proof and the things proved such as sprouts, and young herbs) किंच, kiñcha, whatever exists; तस्य tasya, his (of the god Viṣṇu who exists in the earth); अग्निः agniḥ, fire (the god in fire); अर्कः arkaḥ, the god Viṣṇu existing in the eagle and having the form of the eagle; तस्यअग्निः अर्कः the god in fire is the vehicle of the god in the earth; अन्नम् annam, food; अशीतयः aśîtayaḥ, the eighty triametric verses about Viṣṇu, the form of Viṣṇu called Brihatî (a thonsand) because both the things-food and the Brihatî-have a property of pleasing and have a common lord over them the Soma ; अन्नेन annena, by means of food ; हि hi, because ; इदम् idam, this (creation); सर्वम् Sarvam, all (whatever it desires to have) ; अश्नुते aśnute, obtains ; therefore अशीति means that by which one obtains the desired objects (here god is the desired object and that is obtained by means of uktha of hymns) अन्तरिक्षम् antarikṣam, sky the form of god called so ; (अन्तः in their own hearts, इदम् ईक्षयते अधिकारिभिः is seen by the persons of the proper stage) that form observed by the right persons in their hearts ; एव Eva, also ; उक्थम् uktham, that which awakens and emits (the god) ; अन्तरिक्षम् antarikṣam, the lord in the sky ; वै vai, verily ; अनु (अन्तरिक्षम्) anu (antarikṣam) by the inspiration of (the lord in the sky) ; पतन्ति (पक्षिणः) patanti, (pakṣinaḥ) (birds) come down or go up ; अन्तरिक्षमनु antarikṣam anu, by the inspiration of the lord in the sky ; धावयन्ति dhâvayanti, run or drive ; नरादय narâdayaḥ, men and other animals ; तस्य tasya, of the lord in the sky ; वायुः Váyuḥ, the lord in wind ; अर्कः arkaḥ, vehicle (the eagle) ; अन्नम् annam, food ; अशीतयः aśitayaḥ, the eighty triametric mantras of Viṣṇu ; or the means of obtaining him ; अन्नेन annena, by means of food; हि hi, because ; इदम् idam, this creation ; सर्वम् sarvam, whatever it desires ; अश्नुते aśnute, achieves ; असौ asau, that (the Brahma) or Viṣṇu ; एव eva, also ; द्यौः dyauḥ, the heaven (the lord in the heaven); उक्थम् uktham, the lord that awakens and makes one work) ; अमुतः amutaḥ, from heaven ; प्रदानात् pradânât, by means of (his) giving (through rain that is caused to fall by him); हि hi, because; इदम् Idam, this; सर्वम् sarvam, all, (corn, plants, trees, shrubs, bushes &c) the vegetable world ; उत्तिष्ठति ut-tiṣṭhati, rises, grows, is produced ; यत् yat, इदम् idam, किञ्च kiñcha ; all this; whatever; तस्य tasya, of the lord in heaven ; आदित्यः ádityaḥ, the sun ; अर्कः arkaḥ, the vehicle ; अन्नम् annam, food ; अशीतयः aśitayaḥ, the eighty bymns, or the means of achieving Viṣṇu ; अन्नेन annena, by means of food ; इदं सर्वं अश्नुते the creation acquires its desired objects ; इति iti, so much अधिदैवतम् adhidaivatam, about the microcosmic ; अथ atha, now ; अध्यात्मम्

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adhi-átman, about the physiological ; पुरुषः puruṣaḥ, a person. (The god in a person) ; एव eva, truly; उक्थम् uktham, the lord, creator ; अयम् एव ayam, eva, this very (God Viṣṇu) ; महान् mahân, great, (the best and the greatest of all) ; प्रजापतिः prajâpatiḥ, the master of all the creation including Brahma and others ; (now god Viṣṇu is called uktha because he is at the highest position) ; अहम् aham, I (the god called Puruṣa) ; उक्थम् uktham, the greatest god ; अस्मि asmi, am; इति iti, therefore, so ; विद्यात् Vidyát, the god called so (because he only, by virtue of his being the greatest highest and the best, can know the reality) ; तस्य tasya, of the lord called Puruṣa ; मुखम् mukham, mouth ; एव eva, verily , उक्थम् uktham, the creator, inspirer ; यथा yathâ, as, like ; पृथिवी prithivî, the earth (the god in it) तस्य tasya, of the uktha in the form of his mouth ; वाक् vák, speech, the deity (the fire that presides over it) ; the rest is as before ; अन्न food proper ; अर्कः arkaḥ, the vehicle ; नासिके nâsike, nostrils (the god thereof), उक्थम्, uktham, एव eva, यथा yathâ, अन्तरिक्षम् antarikṣam, the sky (the god thereof has vâyu for its vehicle) ; तथा tathâ so; तस्य tasya, of the god in the form of nostrils ; प्राणः prâṇaḥ, the god in the prâṇa, wind or oxygen ; अर्कः arkaḥ, vehicle ; अन्नम् अशीतयः अन्नेनहि इदम् सर्वम् अश्नुते annam aśîtayaḥ, annena hi idam sarvam aśnute, for by means of smelling objects all the creatures in this world achieve the desired object, viz: Viṣṇu ; तत् tat, that ; एतत् etat, this ; बध्नस्य bradhnasya, of the sun (who is brilliant) ; विष्टपम् Viṣṭapam, place or belonging to the place ; यत् yat, which ; एतत् etat, this ; नासिकायै násikáyai, in the nose, at the root of the nose ; विनतम् vinatam, a slight bent ; इव iva, like ; दृश्यते driśyate ; is seen ; ललाटम् lalâṭam, the forehead, the eyes that are attached to the forehead ; एव eva, surely ; उक्थम् uktham ; यथाद्यौः yatha, dyauḥ, as in the case of the heaven; तस्य tasya, of the god in the form of forehead ; चक्षुः chakṣuḥ, the sight ; अर्कः arkaḥ, the vehicle; अन्नम् annam. the food for the eyes, forms of objects; अशीतयः अन्नेनहि इदम् सर्वम् अश्नुते, as before; अन्न means good scenes ; समानम् samânam, similar ; अशीतयः aśîtayaḥ, the eighties, the means for obtaining god ; अध्यात्मम् adhyatmam, physiological ; च cha, and ; अधिदैवतम् adhidaivatam, microcosmic ; च cha, and ; अन्नम् annam, food ; एव eva, truly ; (अशीतयः the eighty hymns, the means for attaining god) अन्नेन annena, by the agency of the god in food ; हि hi, because ; इमानि imâni, these ; सर्वाणि sarváṇi, all; भूतानि bhutáni, beings; समनन्ति samananti, do their functions well; अन्नेन annena by the help (means) of the god in food; इमम् imam, this लोकम् lokam, world, the earth ; जयति jayati, becomes a conqueror; अमुम् amum, the other (world) i. e. the heaven ; तस्मात् tasmát, therefore ; समानम् samânam, similar ; अशीतयः aśitayaḥ, the eighty verses, the means

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of obtaining Brahma ; अध्यात्मम् adhyâtmam, with reference to this world and the human body ; अधिदैवतम् adhidaivatam, with reference to the heaven or the gods thereof ; अन्नम् food ; एव eva, verily; तत् इदम् tat, idam, (The form of god), this ; अन्नम् annam, food (because it can be eaten) ; अन्नादम् annâdam, food eating (because god is all eater) ; इयम् iyam, this ; पृथिवी prithivî, earth (the form that has enterd the earth and has taken the form of it ; इतः, by the very power of god that has entered this earth; हि hi, because; इदम्, सर्वम्, idam, sarvam, all this, namely, corn, plants and vegetable world, उत्तिष्ठति uttiṣṭhati, rises up, grows, is produced; यद् इदम् किञ्च, yad, idam, kiñcha, all this whatever (you see to be) ; यद् yad, which ; ह ha किञ्च kiñcha, whatever ; इदम् idam, this (smoke and other things) ; प्रेता ३ इ प्रैति pretâ 3 i praiti, goes up from (this earth) ; तद् tad, that (which goes from the earth) असौ asau, the god existing in the heaven ; सर्वम् servam, all (that) ; अत्ति atti, eats ; यदु किंच yadu kiñcha, whatsoever (rain, hail, &c) ; अतः ataḥ, thence from the heaven ; प्रैति praiti, comes down; तत् tat, that; इयम् iyam, this (The power of the god in the earth) ; सर्वम् sarvam, all (that) : अत्ति atti, eats.

(This shows that heaven is the food of the earth and also that the earth is the food of heaven ; again it shows that the earth has the power of eating and so heaven too).

सा sá, that ; इयम् iyam, this, (The image or power of god in the earth); इति iti, thus ; आद्या ádyá, eatable (the form in the earth) ; अत्री attri, eater ; अत्ता attá, eater ; ह, वै, आद्यः ádyaḥ, eatable भवति bhavati, is proved to be ; न na, not ; तस्य tasya, of him ; ईशे îśe, desire or should desire : अयम् ayam, this ; न na, अद्यात् adyát, should eat (all) ; यद् yad, वा vá, or else ; एनम् enam, this (form of god) ; न na, not ; अद्युः adyuḥ, they (people) should not eat (him) whole.

II. The people call it 'uktha', 'uktha' it is certainly uktha, it is certainly earth, from it springs up every thing that is here : his carrier is fire, his food is eighty, because one obtains every thing from food. The intervening space is certainly uktha, because (they) fly in the intervening space, (they) run in the intervening space ; his carrier is wind, his food is eighty, because one obtains every thing from food. The heaven is certainly uktha, because by the gift from it, every thing that is here springs up ; his carrier is sun, the food is eighty, because one obtains every thing from food: it is microcosmic (side). Now (about) the physiological

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(side) ; Puruṣa is certainly 'uktha' ; he is great, he is the lord of the universe and let him know 'I am uktha.' His mouth is uktha, like the earth ; similarly his tongue is carrier and food is eighty : because every thing is obtained with food. The nostrils are the 'uktha' like the intervening space (sky); similarly his carrier is vital air and food is eighty, because every thing is obtained with food: that which is hollow at the root of the nose (bridge) is the 'uktha' like heaven; similarly his carrier is eye, and food is eighty : everything is obtained with food. The 'eighty' which is 'food' is common in both the miscrocosmic and physiological (aspects) ; because with food, all beings show their activity, with food they conquer this world and with food, the next ; therefore the 'eighties' which are common in the microcosmic and physiological aspects are properly food. It is both food and eater ; it is certainly earth, whatever springs up from her and whatever goes up hence, he (heaven) eats every thing and whatever comes from there, she (earth) eats. She is, therefore both eaten and eater; he is both eater and eaten. No one can restrain each of them from eating.

Commentary.

'Uktha' is so called by reason of creating or raising up. According to Sâyana, it is a praise song, because it awakens the deity to show favour. It is Brahma called by the word 'Viṣṇu'. The verse shows the abode, carrier and enjoyable food in the microcosmic and physiological aspects separately.

The earth is looked upon as 'uktha', because every thing such as sprouts &c arise from it, it is, therefore, properly called 'uktha'. The carrier of Viṣṇu, who pervades the earth is fire. The word used in the original is 'Arka' which is derived from √Ṛi, to go; by reason of its speed, a hawk is arka ; because an altar in a particular sacrifice is in the form of an eagle, it is also called by that word in the secondary sense. The same eagle is also in fire and is the well known carrier of Viṣṇu. As the word applies to what is in fire, the latter is properly called carrier. In another view both the abode and the carrier are the modes of the Lord's manifestation ; *mutatis mutandis* the word 'arka' applies to wind and sun in the subsequent passages.

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The Aśatîs, (eighties) are called Viṣṇu's food ; they are thrice repeated ṭrichas in the shape of Brihatis and Sahasra songs, because both of them please Viṣṇu; they are, therefore, properly called food. The importance of food is shown by the text ; it is on account of sufficient means for food that one can have wives, children, house, clothes and ornaments, similarly the ṭrichas repeated eighty times act as food in satisfying the Lord and are, therefore, properly called 'anna' and placed on an equal footing with food.

The intervening space is inside the heart of a devotee ; it is a word to indicate the Lord's form, and is properly called 'ukthas,' Viṣṇu is, therefore, 'antarikṣa' which is pervaded by him. It is in the intervening space or sky that birds fly, it is there that men, animals and conveyances run. It is by the Lord's grace that on the sky giving space that birds &c can fly ; because the birds fly and animals run in the intervening space, it is properly called 'uktha'. As explained in the previous passage its carrier is wind.

The 'dyoḥ' (heaven) is derived from a word meaning 'shining'. Brahma pervading it, is 'uktha' because the heaven by showering rain on the earth raises crops, it is properly called 'uktha'. Its carrier as explained in the preceding passage is sun. This is what the verse calls the microcosmic aspect.

The section, according to the scholiast, proceeds to describe the physiological side. Puruṣa is Viṣṇu by reason of his pervading the human body which is like a town ; he is here called 'uktha' in the secondary sense ; the reason is that he is the greatest and therefore, the Lord of the universe: because he is highest of all he is, therefore, properly called 'uktha' (raised up.) The above said 'puruṣa' realises 'I am, uktha'. Sâyana has treated 'vidyât' as (vidhilinga) in the imperative mood and says let the incarnate soul called 'puruṣa' meditate 'I am uktha.' He says that this view allowing a worshipper to meditate on the 'uktha' militates against what is said in the Vedânta sûtras iv.I. 3 and 4, but it is allowed under a text for which there is nothing difficult to achieve. The mouth of the Puruṣa is called 'uktha' because it kindles fire by the breath ; as in the microcosmic aspect, earth is called 'uktha' so here mouth is called 'uktha', the tongue (speech), whose god is fire is the carrier ; the rest is the same as it is in the preceding passage.

The nostrils are called 'uktha' by emitting impure air just as it was

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said in the case of the intervening space. The vital air is carrier, the rest is the same as in the preceding passage. Let it be known that the bridge of the nose is the place of the sun.

The forehead is 'uktha; it includes eyes also ; it is like the heaven in the preceding passage ; the eye is the sun which presides over it. By means of eating, smelling and seeing, the mouth, the nose and the eye have their objects, viz: taste, odour and colour respectively ; the repective objects are, therefo re, called 'food' of each separate sense organ in the passages. It must be also borne in mind that by Lord's pervading the body of the human soul, His mouth, nostrils and eyes are in the mouth, nostrils and eyes of the embodied soul. The speech, the vital air and sight of Viṣṇu are in the speech, the vital air and sight of the human soul. The speech, the vital air and sight of Viṣṇu are called Bhârgava, Narasimha and Kapil, the different manifested forms. They like the mouth, nostrils and eyes are the parents of fire, wind and sun. Though the carriers being different in all the six cases of microcosmic and physiological aspects, yet the (aśitayas) eighties are common. The food and eighties should, therefore, he used every where in the passage.

The passage then describes the glory of food which is the Lord himself. It is by him the beings move and act ; it is by this food that people obtain victory in this world and gain the next world.

The word 'anna' is derived from the root √ad to eat ; the Lord is anna or food because the created beings are maintained and nourished by him. He is also an eater ; because he eats up every one of the created beings.

From the earth, every thing which maintains and nourishes created beings springs up ; it is therefore, metaphorically called food. The heaven is also food and eater ; the section proceeds to explain first how the heaven is an eater ; every thing that goes up to it in the shape of vapour from the earth is accepted as food by *Hari* pervading the heaven: on the other hand, the earth producing vapour &c the food of heaven is metaphorically called food. The passage proceeds to explain how the earth plays the part of an eater. Whatever comes down to the earth in the shape of rain, Viṣṇu pervading the earth eats up. The heaven is food and the earth is the eater. The Lord who pervades the heaven and earth is both eater and food as explained above ; in this way both heaven and earth play the parts of the eater and the eaten, looked from two dif-

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ferent stand-points. When the earth is food, the heaven is the eater and when heaven is the food, the earth is the eater. This reciprocal relationship of the eater and the eaten can not be broken up by any one.

KHANḌA III

अथातोरेतसःसृष्टिः प्रजापतेरेतोदेवा देवानांरेतोवर्षं व र्षस्यरेतओषधय ओषधीनांरेतोन्न मन्नस्यरेतोरेतो रेतसोरेतः प्रजाः प्रजानांरेतोहृदयं हृदयस्यरेतोमनो मनसोरेतोवाग्वा चोरेतःकर्मतदिदंकर्मकृतमयंपुरुषोब्रह्मणोलोकःसइरामयोयद्धी रामयस्तस्माद्धिरण्मयोहिरण्मयोहवा अमुष्मिल्लोकेसंभव तिहिरण्मयःसर्वेभ्योभूतेभ्योदद्दृश्येएवंवेद ॥ ३ ॥

अथ atha, then ; **अतः** atah therefore ; **रेतसः** retasah, seed, product ; **सृष्टिः** srishtih, creation. The story of the creation of seeds and effects ; **प्रजापतेः** prajâpateh; of the creator (the lord Vishṇu) ; **रेतः** retah, product ; **देवाः** devâh. gods (Brahmâ and others) ; **देवानाम्** devânâm, of the gods ; **रेतः** retah, produce ; **वर्षम्** varsam, rain ; **वर्षस्य** varsasya, of rain ; **रेतः** retah, off-spring ; **ओषधयः** aushadhayah, vegetation ; **ओषधीनाम्** aushadhînâm, of the vegetables ; **रेतः** retah, result ; **अन्नम्** annam, food ; **अन्नस्य** annasya, of the food ; **रेतः** retah, the substance formed ; **रेतः** retah, the human seed ; **रेतसः** retasah, from the vital fluid ; **रेतः** retah, issue ; **प्रजाः** prajâh, progeny ; **प्रजानाम्** prajânâm, of the people ; **रेतः** retah, the thing produced ; **हृदयम्** hridayam, the determining mind or the creative aspect of the mind or the positive mind ; **हृदयस्य** hridayasya, of the creative aspect of the mind ; **रेतः** retah, the result ; **मनः** manah, the destructive aspect of the mind, the negative mind ; **मनसः** manasah, of the destructive as well as the creative aspects of the mind ; **रेतः** retah, result ; **वाक्** vâk, speech (the material for speech) ; **वाचः** vâchah, of the speech ; **रेतः** retah, issue, result ; **कर्म** karma, action ; **तत्** tat, that ; **इदम्** idam, this ; this world i. e. the things in it ; **कर्मकृतम्** karma kritam, formed or made by means of actions. (the various people in the world),

अयम् ayam, this (who has the conceit of karma) ; **पुरुषः** purushah, jiva ; **ब्रह्मणः** brahmanah, of Vishṇu ; **लोकः** lokah, place of residence ; **सः** sah, the lord Vishṇu called Brahma ; **इरामयः** iramayah, whose form is will and who is full of happiness or bliss ; **यद्** yad, therefore ; **हि** hi, indeed ; **इरामयः**

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jñânamayâḥ, of the form of will and full of bliss ; तस्मात् tasmât, therefore ; हिरण्मयः hiraṇmayaḥ full of worldly bliss (which generally is supposed to result from gold or the wealth one is possessed of). हिरण्मयः hiraṇmayaḥ, one who having given up his ordinary form becomes of the form of self ; ह ha, वै vai, verily ; अमुष्मिन् amuṣmin, in the other , लोके loke, in the world (i. e. in the heaven) ; संभवति sambhavati, becomes ; हिरण्मयः hiraṇmayaḥ, being without his ordinary form and in the form of self ; सर्वेभ्यः sarvebhyaḥ, free of all ; भूतेभ्यः bhutebhyaḥ, free of elements ; ददृशे dadṛiśe, is seen ; यः yaḥ, he, who ; एवम् evam, thus, this (That from Prajâpatî, the gods are born &c) ; वेद veda, knows.

TRANSLATION III.

From the seed proeeeds the universe ; the gods are the progeny of the Lord of the universe. The rains proeeed from the gods ; the vegetables from the rains. The essence of the vegetable is cereal ; from the cereals proceeds semen ; from semen, are produced the created beings. The vital part of the created beings is the heart; the essence of hearts is *manas*; the product of *manas* is speech ; from it proceeds action. Every thing here proceeds from action ; it is *puruṣa* the abode of *Brahma* ; he is full of volition : because he is full of volition, he is therefore, full of happiness. One who knows this, becomes full of happiness in this world and is percieved as being full of happiness free from all beings.

Commentary.

After describing the greatness of the Lord, this section proceeds to describe the creation from the primordial seed. The word 'reta' which is used in the text means semen originally but here it means progeny, result or product. Sâyana says that it means essence. All the gods including *Brahmâ* proceed from Viṣṇu who is the Lord of the universe. The rain proceeds from the gods ; from it the vegetable kingdom is produced. The best part of the vegetable kingdom is grain or eatable ; semen is produced in the body from it. All the animal beings-whether viviparous or oviparous are produced from it. The vital part of the animal kingdom is the heart; from it proceeds *manas* the power of determination and discrimination. They are called *sankalpa* and *vikalpa*. by the scholiast: As for example the first is the determination to observe a

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fast on the 11th day of a lunar month ; the second consists in the determination not to give it up. The determination consisting of commission and omission finds its expression in a language or speech. The action proceeds from language ; it is only by expressing your ideas that you can make others act. The whole universe, therefore, proceeds from action just as a potter constructs clay pots ; the corporate soul which feels to be an actor is the seat of Brahma or Viṣṇu. He is therefore full of volition and happiniess. The words used in the passage are irâmaya and *hiraṇmaya*. The former according to the scholiast means full of volition ; but according, to Sâyana, it means 'full of grain'. The latter means full of happiness or extraordinary bliss entirely different from the worldly happiuess. A worshipper knowing the Lord of the universe to be the prime cause in the way mentioned above and full of heavenly bliss, worships him, and obtains absorption in his own Self after giving up his corporeal body.

KHANḌA IV.

तंप्रपदाभ्यांप्रापद्यतब्रह्मेमंपुरुषं यत्प्रपदाभ्यांप्रापद्यतब्रह्मे
मंपुरुषंतस्मात्प्रपदेतस्मात्प्रपदेइत्याचक्षते शफाःखुराइत्यन्ये
षांपशूनां तदूर्ध्वमुदसर्पत्ताऊरूऋभवतामुरुगृणीहीत्यब्रवीत्तदुद
रमभवदुर्वमेकुर्वित्यब्रवीत्त दुदरीभवदुदरंब्रह्मेतिशार्कराक्षाउ
पासतेहृदयंब्रह्मेत्यारुणयोब्रह्माहैवताइऊर्ध्वंत्वेवोदसर्पत्तच्छि
रोश्रयतयच्छिरोश्रयततच्छिरोभवत्तच्छिरसःशिरस्त्वं ताएताः
शीर्षंच्छिद्रयःस्त्रियाश्चक्षुःश्रोत्रंमनोवाक्प्राणःश्र यंतेस्मिंच्छिद्रयोय
एवमेतच्छिरसःशिरस्त्वंवेद ताअहिंसंताहमुक्थमस्म्हमुक्थम
स्मीति ताअब्रुवन्हंतास्माच्छरीरादुत्क्रामामतद्यस्मिन्नउत्क्रांत
इदंशरीरंपत्स्यतितदुक्थंभविष्यतीतिवागुदक्रामदवदन्नश्नन्पि
बन्नास्तैवचक्षुरुदक्रामदपश्यन्नश्नन्पिबन्नास्तैवश्रोत्रमुदक्राम
दशृणवन्नश्नन्पिबन्नास्तैव मनउदक्रामन्मीलितइवाश्नन्पिब
न्नास्तैवप्राण उदक्रामत्तत्प्राणउत्क्रांतेऽपद्यत तदशीर्यताशारी

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तींश्तच्छरीरमभवत्तच्छरीरस्यशरीरत्वं शीर्यतेहवाअस्यद्विष न्पाप्माभ्रातृव्यःपरास्यद्विषन्पाप्माभ्रातृव्योभवतियएवं वेद ता अहिंसंतेवाहमुक्थमस्म्यहमुक्थमस्मीति ताअब्रुवन्हंतेदंपुनःश रीरंप्रविशामतद्यस्मिन्नःप्रपन्नइदंशरीरमुत्थारयतितदुक्थंभवि ष्यतीति वाक्प्राविशदशयदेव चक्षुःप्राविशदशयदेव श्रोत्रंप्रा विशदशयदेवमनःप्राविशदशयदेव प्राणःप्राविशत्तत्प्राणेप्रपन्नउ दतिष्ठत्तदुक्थमभवत्तदेतदुक्थंप्राणएवप्राणउक्थमित्येवविद्वान्तं देवाअब्रुवंस्त्वमुक्थमसित्वमिदंसर्वमसितवयंस्मस्त्वमस्माक मसीतितदप्येतदृषिणोक्तं त्वमस्माकंतवस्मसीति ॥ ४ ॥

तम् tam, that ; प्रपदाभ्याम् prapadâbhyâm, by the (two) tips of his feet ; प्रापद्यत prâpadyat, entered ; ब्रह्म brahma, the perfect form of god called vâsudeva ; इमम् imam, this ; पुरुषम् puruṣam, the god called Brahmâ ; यद् yad, because ; प्रपदाभ्याम् prapadâbhyâm, by the tips of the feet ; प्रापद्यत prâpadyata, entered ; ब्रह्म Brahma, the god Vâsudeva called so ; इमम् पुरुषम् imam, puruṣam, this person Brahmâ ; तस्मात् tasmât, therefore ; प्रपदे prapade, the two tips of the two feet ; इति iti, so ; आचक्षते âchakṣate, say, call (wisemen call) ; शफाः śaphâḥ. hoofs ; खुराः khurâḥ, claws ; इति iti, so ; अन्येषाम् anyeṣâm, of other ; पशूनाम् paśûnâm, of beasts ; तत् tat, that (Brahmâ, the god Vasudeva) ; ऊर्ध्वम् ûrdhvam, up, higher ; उदसर्पत् udasarpat, crept up (with vâyu) ; तौ tau, these two (parts of the body of Brahmâ called thighs) ; ऊरू ûrû, thighs ; अभवताम् abhavatâm, became, began to be called; उरु uru, well; गृणीहि gṛiṇîhi, grasp, (was said by Vasudeva to Váyu); इति iti, so ; अब्रवीत् abravît, said ; तद् tad, that part (which held god very well) ; उदरम् udaram, belly : अभवत् abhavat, became, was called ; उरू urû, still wider ; एव eva, also ; मे me, (the place of my residence) ; कुरु kuru, do, make, (said by Vasudeva to Vâyu) ; इति iti, so , अब्रवीत् abravît, said ; तत् tat, that part (the chest) ; उरः uraḥ, the chest; अभवत् abhavat, became, was called. (It is also to be considered that the god wanted more place and Vâyu made what is called the heart for him).

उदरम् udaram, (उत् up ; अस्म् aram, going) that which goes up, and can expand i. e. belly ; ब्रह्म brahma, god Vâsudeva ; इति iti, so ; शार्कराक्षाः

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śârkarâkṣâḥ (शर्कर fine dust of crystalline stone आक्ष eyes) those whose eyes are sharp; the sages named so ; उपास्ते upâste, worship ; हृदयम् hridayam, the heart ; (Brahma called so, because he rests in the heart and enters it.)

ब्रह्म Brahma, the god Vasudeva ; इति iti, so.आरुणयः: âruṇayaḥ, the sages called âruṇis ; ब्रह्म brahma, god Vâsudeva ; ह ha, surely ; एव eva, ताऽइ tá i, those ; ते te, two (that in the stomach and that in the heart) ; ऊर्ध्वम् ûrdhvam, higher still , तु tu, but ; एव eva, also ; उदसर्पत् udasarpat, crept up, went up with Vâyu ; तत् tat, that, (Brahma called Vâsudeva) ; शिरः śiraḥ, the head ; अश्रयत aśrayata, rested (in the head with Vâyu and other gods) ; यत् yat, because; तत् tat, therefore (the part, head) ; अभवत् abhavat, became, was called ; तत् tat, that ; शिरसः śirasaḥ, of the head ; शिरस्त्वम् śirastvam ; the principle that has brought into use the word "śiraḥ" head वेद veda, knows ; ताः tâḥ, those ; एताः etâḥ, these ; शीर्षम् śîrṣam the head ; (of the four-faced god) ; श्रियः śriyaḥ, kinds of wealth, powers (come and rest) (The deities so called because they rest) ; श्रिताः śritâḥ, came to and rested in the deities : चक्षुः chakṣuḥ, the sight ; श्रोत्रम् śrotram, hearing; मनः manaḥ, mind, thinking ; वाक् vâk, speech ; प्राणः prâṇâḥ, life the vital energy i. e. the deities presiding over these functions which are respectively called रवि, sight, चन्द्र, hearing, शंकर, mind, अग्नि speech, वायु, life, Śankara, Agni, Vâyu, aud others ; श्रयन्ते śrayante, guard, rest ; अस्मिन् asmin, in (or with) this person (who knows this-the principle underlying the use of the word 'head' for that part of the body of Brahmâ and also of human beings and similar creatures).

श्रियः śriyaḥ, these kinds of wealth, or deities ; यः yaḥ, who ; एवम् evam, thus ; एतत् etat, this ; शिरसः śirasaḥ, of the head ; शिरस्त्वम् śirastvam, the property of being called head ; वेद veda, knows ; ताः tâḥ, those deities; अहिंसंत ahinisanta, cursed each other, quarreled amongst themselves saying ; अहम् aham, I ; उक्थम् uktham, the supreme head, the chief, the highest ; अस्मि asmi, am ; अहं उक्थम् अस्मि aham uktham asmi, "I am the highest of all ; इति iti, thus ; ताः tâḥ, they ; अब्रुवन् abruvan, said ; हन्त hanta, lo, look here, well ; अस्मात् asmât, from this ; शरीरात् śarîrât, from the body (of the god Brahmâ). उत्क्रामाम utkrâmâma, we depart ; तद् tat, them ; यस्मिन् उत्क्रान्ते yasmin utkrânte, he who having departed ; इदम् idam, this; शरीरम् śariram, body (of course of Brahmâ) ; पत्स्यति patsyati, will fall down ; तत् tat, that deity (in whose absence the body will fall down ; उक्थम् uktham, the chief ; भविष्यति bhaviṣyati, will become ; वाक् vâk, the deity presiding over the speech i e, Agni, fire ; उदक्रामत् udakrâ-

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mat, departed (from the body of Brahmâ). then that body ; अवदन् avadan, not speaking ; अश्नन् aśnan, eating ; पिवन् pivan, drinking ; आस्ते âste, lived, did not fall down, remained ; एव eva, also ; चक्षुः chakṣuḥ, sight i. e. the god presiding over it—the sun ; उदक्रामत् udakrâmat, departed ; अपश्यन् अश्नन् पिवन् आस्त एव apaśyan aśnan pivan âsta eva, still the body of Brahmâ did not fall down, it remained not seeing, still eating and drinking; श्रोत्रम् śrotram, hearing, the deity Chandra or moon that presides over it ; उदक्रामत् udakrâmat, departed ; अशृण्वन् (not hearing) ; अश्नन् पिबन् आस्त एव aśriṇvan aśnan pivan âsta eva, and the body of Brahmâ did not fall down, it remained not hearing still eating and drinking ; मनः manaḥ, mind, the god presiding over its functions. called either Śankara, Śeṣa, or Suparṇa ; उदक्रामत् udakrâmat, departed ; मीलित milita, with his eyes shut and his organ of thought blank or impotent ; इव iva, as if ; अश्नन् पिबन् आस्तएव aśnan pivan âsta eva, remained eating and drinking ; प्राणः prâṇaḥ, life, vital energy, Vâyu the deity presiding over the life ; उदक्रामत् udakrâmat, departed ; तत् tat, that (the body of Brahmâ) ; प्राण उत्क्रान्ते prâṇe utkrânte, when life departed ; (The deity Vâyu presiding over it). अपद्यत apadyata, fell down ; अशीर्यत aśîryata, became decayed, i. e. pale, dirty, dull and heavy ; अशारि aśâri, became decayed ; इति iti, therefore ; तत tat, that i. e. body ; शरीरम् śarîram, body; अभवत् abhavat became, was called ; तत् that, ; शरीरस्य śarîrasya, of the body ; शरीरत्वम् śarîratvam ; the reason why people called the body शरीरः.

शीर्यते śîryate, is ruined ; ह्वै ha vai, surely ; अस्य asya, of this person (who knows) ; द्विषन् dviṣan, hating, hateful ; पाप्मा pâpmâ, sinful, evil ; भ्रातृव्यः bhrâtṛivyaḥ, kinsman, all these three together mean evil enemy ; परा parâ, beaten down (to be taken with भवति becomes). अस्य asya, of him (who knows). द्विषन् पाप्मा भ्रातृव्यः dviṣan pâpmâ bhratṛivyaḥ, the evil enemy ; भवति bhavati, becomes ; पराभवति parâbhavati, is defeated ; यः yaḥ, he who ; एवम् evam, thus ; वेद veda, knows ; ताः tâḥ, those (deities) ; अहिंसन्त ahiṃsanta, disputed ; एव eva, even then ; अहम् उक्थम् अस्मि, अहम् उक्थम् अस्मि, इति aham uktham asmi, aham uktham asmi, iti, saying "I am the highest, I am the highest".

ताः tâḥ, they ; अब्रुवन् abruvan, said ; हन्त hanta, well then ; इदम् idam, this (body of Brahmâ) ; पुनः punaḥ, once more ; शरीरम् Śarîram, body ; प्रविशामः praviśâmaḥ, let us enter ; तद् tad, then ; यस्मिन् yasmin, in whom ; नः naḥ, of us ; प्रपन्ने prapanne, having entered ; यस्मिन् नः प्रपन्ने, yasmin naḥ prapanne, of us he who having entered ; इदम् idam, this ; शरीरम् śarîram,

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body ; उत्थास्यति ut-thâsyati, will rise ; तदुक्थम् भविष्यति tad uktham bhaviṣyati, he will become the greatest ; इति iti, so ; वाक् vâk, speech (The deity Agni) ; प्राविशत् prâviśat, entered ; अशयद् aśayad, lay still dead ; एव eva, quite ; चक्षुःप्राविशत अशयद् एव chakṣuḥ prâviśat aśayad eva, the sight i. e. the sun entered and yet the body lay still, श्रोत्रम् प्राविशत् अशयद् एव śrotam prâviśat aśayad eva. The moon entered and even then the body lay dead ; मनः प्राविशद् अशयद् एव manaḥ prâviśad aśayad eva, the mind god i. e. Saṅkaraṣaṇa entered and then too the body remained still ; प्राणः prâṇaḥ, the life-god ; प्राविशत् prâviśat, entered ; तत् tat, the body ; प्राण प्रपन्ने prâṇe prapanne, the life-god Vâyu having entered ; उदतिष्ठत् udatiṣṭhat, arose, got up ; तद् tad, the life god Vâyu ; उक्थम् uktham, the greatest; अभवत् abhavat, became, was called ; तद् tad, therefore ; एतद् etad, this ; उक्थम् uktham, the greatest ; प्राणः एव prâṇaḥ eva, Vâyu alone ; प्राणः एव उक्थम् इति एव विद्यात् (Vidyât, one should know) prâṇaḥ eva uktham iti eva vidyât, one should know that Vâyu only is the greatest (of all the deities that preside over the senses).

तं tam, to him ; देवाः devâḥ, the (other) gods (Agni, Sûrya, Chandra, and Śaṅkara) अब्रुवन् abruvan, said ; त्वम् tvam, thou ; उक्थम् uktham, the greatest ; असि asi, art (verb) ; त्वम् इदम् सर्वम् tvam idam sarvam, thou art all this i. e. thou art the ruler of all these senses ; तव tava, thine (thy dependents) ; वयम् vayam, we ; स्मः smaḥ, are ; त्वम् tvam, thou ; अस्माकम् asmâkam, ours (our master) ; असि asi, art , इति iti, so ; तत् tat, as regards that ; अपि api, too ; एतत् etat, this ; ऋषिणा riṣiṇa, by a sage ; उक्तम् uktam, said ; त्वम् अस्माकम् tvam asmâkam, thou ours. (our master) ; तव tava, thine (dependents) ; स्मः smaḥ, we are (with तव) ; (अ) (सि) (a), (si), thou art. (with अस्माकम्) ; इति iti, thus (the verse).

TRANSLATION IV.

Him-Brahma, this puruṣa-he reached in the tips of the feet; because he reached him-Brahma, this Puruṣa—by the tips of the feet, they therefore call them tips of the feet, tips of the feet but in other animals they are called claws and hoofs ; he proceeded up, they became this : he spoke 'grasp me well' ; it became belly, He again said 'make it wide' it became chest. Those who are farsighted thinkers worship Brahma in the stomach and the thinkers of the Aruṇi clan worship him in the heart. It is certainly Brahma (everywhere). He proceeded upwards and

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rested in the head ; because he rested in the head, it became head, therefore the head is head (chief). The different varieties of Śri (fortune) viz, eye, ear, mind, tongue and vital air reside in the head ; Śri (fortune) resides in one who knows the principal nature of the head. They disputed (saying) I am supreme, I am supreme. They decided "all right, let us depart from this body ; one on whose departure, the body falls, shall be supreme." The speech went out ; the body remained speechless, but eating and drinking ; then went out sight, the body remained without sight but eating and drinking, then the power of hearing departed, but the body remained without the power of hearing but eating and drinking ; the mind departed and the body remained inattentive but eating and drinking. Then went out vital air ; on the departure of the vital air, it fell down, slackened and decomposed. It became perishable ; the body is, therefore, perishable. The companion sin, the enemy of one who understands this mystery is destroyed and his wicked and hostile enemy is repulsed.

They disputed (saying) "I am supreme, I am supreme." They decided "well, let us re-enter this body ; one on whose entry, this body rises, shall be supreme." The speech entered, it remained lying ; the sight entered, it remained lying ; the power of hearing entered, it remained lying ; the mind entered, it remained lying. The vital air entered ; on the entry of the vital air, it arose and the vital air became supreme. It is vital air alone ; let him, therefore, know that the vital air is supreme. The gods addressed it, (saying) "thou art great, thou art all this, we are thine, thou art ours. It is, therefore, said by the seers "thou art ours, we are thine".

Commentary.

Here Vasudeva is meant by Brahma ; he entered into the body of the first being known as Brahmâ through the tips of the toes at the commencement of the creation. The tips of the toes are known as 'prapada' in Sanscrit. The repetition of the word shows its constant use ; but in

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the animal kingdom, this part is, called by the word 'hoof' or claws. Brahma then crept upwards with the air in the body of Brahmâ; that portion of Brahmâ's body where Hari spread came to be known as 'thigh' (uru) by reason of his 'going up'. He further went upwards with the air and became extended; the Lord said to the air 'grasp me'; the region where the air stopped and made a bubbling noise came to be called 'udar' (belly) by reason of the loud belching noise. He further went upwards in the company of the air and ordered it to make the habitation wide. The air in obedience to his order made it wide, and it came to be known 'uras' (bosom) by reason of its being extensive ; it is, therefore, the seat of heart. This is the reason why the far-sighted devotees meditate on Brahma in the abdominal and th oracic regions of the body There is no difference, Brahma the object of worship being the same.

Brahma in the company of air went upwards and stayed in the region called head ; that is the reason why head is called head (principal); it is a mine of wealth, because sight, hearing, mind, speech and vital air all reside here in the head of Brahmâ ; it, therefore, follows that they are also in the head of his descendants ; the presiding deities of these sense organs viz: sun, moon, Śankara, fire, air &c worship Viṣṇu in the cerebral region. The fruit mentioned in the section accrues to the devotee who understands this mystery of the cerebral region.

The section proceeds to show the importance of the vital air amongst the sense organs. The different sense organs residing in the head fell out as to their own importance each vying with the other. They decided to leave the body of Brahmâ and agreed to hold him supreme on whose leaving the body, it fell down. First fire the presiding deity of the speech left the body ; but the body though speechless and mute, ate and drank as usual and did not fall down; then sun, moon and Śankara the presiding deities of eye, ear and mind left the body but the body did not fall down. Lastly air the presiding deity of the vital air left the body which at once fell down ; it not only fell down but it began to decompose also: since it came to be called 'Śarira' (liable to decompose). Having established the superiority of the vital air over other organs of sense, the section describes the fruit that accrues on understanding this mystery. It uproots the sin, the great enemy of man and overcomes the worldly foes. Having now established the greatness of the vital air by its departure from the body, the section establishes its superiority by the re-entry in the body.

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Again the same process was repeated, the body remained motionless ; but when the vital air entered into the corpse, it rose. The parable establishes the superiority of the vital air. Its egress from the body is the cause of the fall of the latter and its ingress is the cause of its rise. A devotee should, therefore, know the vital air to be supreme.

After testing the vital air with these two ordeals, the gods including Rudra congratulated it as the supreme and best of all, saying, "Thou art all this, thou art the governor of all our activities, all of us are thy servants, thou art our master". The section concludes by quoting the last passage of the verse from Book viii, 82, 32. of the Rigveda "O! Indra, we refute our rivals with thy help ; thou art ours, we are thine."

Compare this parable with that given in chap. v. sec. 1. of the Chhandoga-upaniṣat.

KHAṆḌA V.

तंदेवाःप्राणयंतसप्रणीतःप्रातायतप्रातायतीं ३ तत्प्रातरभ वत्समागादितीं ३ तत्सायमभवदहरेवप्राणोरात्रिरपानो वाग ग्निश्चक्षुरसावादित्यश्श्रं द्रमामनोदिशःश्रोत्रंसएषप्रहितांसंयोगो ध्यात्ममिमादेवताश्रदउश्राक्रिरधिदैवतमित्येतत्तदुक्तं भवत्येतद्ध स्मवैतद्विद्वानाहहिरण्यदन्वैदोनतस्येशेयंमह्यंनददुरितिप्रहितां वाअहमध्यात्मंसंयोगंनिविष्टंवेदैतद्ध तदनीशानानिहवाश्रस्मैभू तानिबलिंहरंतियएवंवेद तत्सत्यंसदितिप्राणस्तीत्यन्नंयमित्य सावादित्यस्तदेतत्त्रिवृत्त्रिवृदिववैचक्षुःशुक्लंकृष्णंकनीनिकेति स यदिहवाअपिमृषावदतिसत्यंहैवास्योदितंभवतियएवमेतत्सत्य स्यसत्यत्वंवेद ॥ ५ ॥

तम् tam, The God Nârâyaṇa (about whom it was lectured by Vâyu) ; **देवाः** devâḥ, Gods (who heard from Vâyu the qualities of the Lord) ; **प्राणयन्त** prâṇayanta, advised their disciple (pra means too much, much further, **अनयन्** anayan, carried. Carried the knowledge of the qualities of

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the Lord from disciples to disciples and thus spread it widely.

Similarly the gods presiding over the senses widely diffused the knowledge about Vâyu amongst their disciples and these amongst theirs.

सः saḥ, Vâyuḥ ; प्रणीतः praṇîtaḥ, lectured about amongst the disciples by the gods i. e. the knowledge of whose merits was spread abroad ; प्रातायत prâtâyata, entered the gods and spread amongst them ; प्रातायती prâtâyatî, because Vâyu became known all over the world amongst the wise and the disciples ; तत् tat, therefore, प्रातः prâtaḥ, spreading, morning (in which Vâyu spreads, or blows Here the name "morning" was given to Vâyu) ; अभवत् abhavat, became, was called ; समागात् इति samâgât iti, in some other form: because Vâyu accompanied the ego ; तत् tat, therefore ; सायम् sáyam, evening (called so) ; अभवत् abhavat, became, was called so. Similarly because he rules by the day in the form of Prâṇa, therefore, the vital air ; अहः ahaḥ, day ; एव eva, very ; प्राणः prâṇaḥ, the vital air रात्रि râtriḥ, night (is a name of the apâna Vâyu because it is of the form of enjoyment and because it (apâna) rules the night, therefore, he is called रात्रिः ; so there are four names of Vâyu प्रातः, सायम्, अहः, रात्रिः ॥

वाक् vak, speech (is the physiological name of Agni) ; अग्निः agniḥ, fire, the deity named so which presides over fire; चक्षुः chakṣuḥ, sight (it is the physiological name of the sun, a deity) ; असौ asau, that ; आदित्यः adityaḥ, the sun, the deity presiding over the sun ; चन्द्रमाः chandramâḥ, the moon, the deity presiding over the moon is physiologically called मनः manaḥ, mind, the organ of thinking. Because the deity has feelings and thoughts about the various objects, namely, the sacrifice, hall, the sacrificial post, the scull and others which are materials, required in the performance of the sacrifices &c. Similarly it is to be understood that मनः manaḥ, is the name given to शिव śiva, सुपर्ण suparṇa, शेष Śeṣa and इन्द्र Indra, who preside over the organ of thought ; दिशः diśaḥ, the quarters e. g. the east, the west, north south, and others. Indra, Varuṇa, Tama and Kubera, the deities presiding over these quarters are given the microcosmic name श्रोत्रम् śrotram, hearing. Here the moon चन्द्रः chandraḥ, is also supposed to be named श्रोत्रम् śrotram; सः saḥ, that ; एषः eṣaḥ, this ; the connection of these heavenly Gods with the microcosmic ; प्रहिताम् prahitâm, प्रहितानाम् prahitânâm of those who are ordered by Viṣṇu to do so (to connect themselves who are heavenly with the microcosmic).

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सयोगः saṅyogaḥ, connection ; **अध्यात्मम्** adhyâtmam, with the microcosmic. The connection of the heavenly beings such as Vâyu, Agni, Varuṇa, Indra and others with the microcosmic one is not due to any other cause but the command of the supreme lord Viṣṇu ; **इमा** imâḥ, these (divine beings) ; **देवताः** devatâḥ, ordinary deities ; **अदउ** ada-u he or that, the form of Brahma called Viṣṇu; **आविः** âviḥ, the self full of perfect knowledge and the qualities ; **अधिदैवतम्** adhidaivatam, the supreme god the highest of all ; **इति** iti, thus ; **एतत्** etat, this ; **तत्** tat, as regards that ; **उक्तम्** uktam, said ; **भवति** bhavati, is; **एतत्** etat, the i. e. the superiority of Viṣṇu over all other gods ; **ह स्म, वै** ha, sma, vai, also as is well known.

तत् tat, (the superiority of Viṣṇu) ; **विद्वान्** vidvân one who knows (that **तत्**) ; **आह** âha, has said ; **हिरण्यदन् वैदः** Hiraṇyadan vaidaḥ, Hiraṇydan who is well versed in the Vedas i. e. the sage Hiraṇyadan **न** na, not ; **तस्य** tasya, of that of giving me the desired by my self i. e. by hiraṇyada) ; **ईशे** îśe, is able ; **अयम्** ayam, this (world of ordinary creatures, human beings and others, **मह्यं** mahyam, to me (to Hiraṇyadan) ; **ददुः** na dadyuḥ, did not give. Men could not give me my desired objects, then could gods also not give ? no because they wsre not free to do that; Viṣṇu alone could do it. That shows how Viṣṇu is superior to all others ; **इति** iti, thus ; **प्रहितां** prahitâm of the gods who are connected with the microcosmic, by the order of Viṣṇu, **वै** vai, indeed ; **अहम्** aham, I Hiraṇyadan ; **अध्यात्मम्** adhyâtmam, the microcosmic ; **संयोगम्** sanyogam, conjoining ; **निविष्टम्** niviṣṭam, entered into (by the gods) ; **वेद** veda, know ; **एतत्** etat, this fact of the heavenly connection with the microcosmic; **ह** ha, indeed; **तत्** tat, therefore; **अनीशानानि** anîśânâni, unable (or those free spirits who are not the masters of the knower but some others); **हवै** ha, vai, surely; **अस्मै** asmai, to this (to me who know this fact) ; **भूतानि** bhûtâni, beings, lower animals ; **बलिम्** balim, offerings, objects of enjoyment ; **हरन्ति** haranti, carry (also to him) ; **यः** yaḥ, who ; **एवम्** evam, thus ; **वेद** Veda, knows ; i.e. He who knows that Viṣṇu is the supreme God who has ordered these cosmic or heavenly gods to conjoin with the microcosmic. (and to this man the free spirits **भूतानि** who are not his masters **अनीशानि** but who are his inferiors, bring the objects of enjoyment ; this happens when the knower is in a free state ; when **अनीशानि** means unable, the whole is to be taken as I know the combination of the cosmic with the microcosmic to be due entirely to the command of the Lord and therefore, no ordinary, beings except the divine and the higher ones will ever be able to come in the way of my unrestrained movement ; and while

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I do so all creatures offer me gifts).

तद् tad tad, that Brahma called Viṣṇu is सत्यम् satyam so called because it is the best, the perfect, and the all knowing as सत् sat, the best, ति ti, the perfect and यम् yam, the all-knowing, so सत्-ति-यम् sattyam ; सत् इति sat iti, sat means प्राणः prâṇaḥ, the vital air, Vâyu. (because Vâyu is the best of all the deities.) ति इति ti, by iti, it is meant अन्नम् annam, food, the deity presiding over food (Brahmâ who is called "food" because of his reciting Vedas always, and thus producing a great noise and also because of his having conceit of food) अद् to eat, नद् to make noise.

यम् इति yam, means असौ asau, that ; आदित्यः âdityaḥ, the deity presiding over the sun (now the sun is called यम् because he controls the whole world by means of his light, यम् to control) तत्, एतत् tat, etat, that, this god (collection of the gods denoted by सत्य) ; त्रिवृत् trivṛit, combination of three (gods) ; इव iva, as it were ; वै vai, indeed this three-fold form of the god is in the organ of sight ; त्रिवृदिव trivṛid iva, because there are three gods in it, as it is formed of three kinds of places i. e. ; शुक्लम् śuklam, white ; कृष्णम् kiṛṣṇam, dark ; कनीनिका kanînikâ, the pupil ; इति iti, thus ; सः saḥ, he who knows all this ; यदि yadi, if ; अपि api, even ; मृषा mṛiṣa, false, untrue ; वदति vadati, tells ; सत्यम् satyam, true ; ह ha, indeed ; अस्य asya, his, of this knower of the three-fold form of gods in Viṣṇu i. e. truth ; उदितम् uditam, what is spoken by him ; यः yaḥ, who ; एवम् evam, thus ; सत्यस्य satyasya, of Viṣṇu who is of the triplicate form of the gods; सत्यत्वम् satyatvam, being separately together in the triplicate form ; वेद veda, knows.

TRANSLATION V.

The gods extolled him, when extolled, he expanded, expanded; it became morning. He became united ; it became evening; breathing-in is day and breathing-out is night. Speech is fire, eye is this sun, mind is moon and the directions are ears ; this conjunction (aspect) of the predestined is microcosmic (aspect). These deities are his manifestations only; this is physiological (aspect): it is also said, verily knowing this the sage (by name) Hiraṇyadan (golden toothed) said "No one is capable, because they did not give it to me, I know the microcosmic destined connection that has

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entered ; it is what is said. The created beings, therefore, involuntarily make a present to him who understands it. It is truth; *sat* it vital air, *ti* is food and *yam* is the sun ; this threefold (nature) is the eye, the white and black and the pupil. If he who understands the reality of the truth (satya) and utters (any thing) false, his pronouncement turns out to be true.

Commentary.

The gods hearing the praise of Viṣṇu from Vâyu, instructed their pupil by extolling Him. Vâyu also on account of this praise became extended by entering into them ; because it extended there, so it came to be called morning ; because it became united with the corporate soul, it came to be called evening. It may be here remarked that in the original Sanscrit there is 'prâtah' for morning which is, according to this section, derived from pra√ata meaning extended; similarly 'sayam' for evening is also derived from Sam+√tin, meaning to be united. The scholiast says that, the day is the dynamic function of 'breathing in' shown in the activity of the created beings; while the night is the static function of breathing out shown in the entire rest of all the beings in nature. These are the four microcosmic aspects of Vâyu viz: morning, evening, day and night. The fire has also microcosmic aspects ; it assumed the form of speech called (vâk) ; the sun became the sight of the eye ; moon became mind. The various materials such as, stall, sacrificial potsherd are represented by *mana*. In it Śiva, Śeṣa, Suparṇa and Indra are also included. The directions are presided over by the deities, Mitra, Tama, Varuṇa and Kuvera and are represented by the power of hearing of the ear. This microcosmic connection of the gods is caused by the governing force of Viṣṇu who is all intelligence. The superiority of Viṣṇu over the gods is fully established from all the authorities. After having known the excellence of Viṣṇu, Hiraṇyadan, a sage was of opinion that no one amongst the gods and men was capable of showing him favour ; as he understood the microcosmic connection of all the different deities under the control of Viṣṇu, the created being offered him gifts ; In the text, the word *'prahita'* which means 'destined is used' or 'stated' In the former sense, the word is connected with Viṣṇu and in the latter, it is connected with the sage. The passage also means that the created beings make an offering of gifts to one who understands the microcosmic relationship of the deities.

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Viṣṇu is truth by virtue of his being excellent, perfect and omniscient. The word *satya* is used for 'truth' in the original Sanscrit ; it is composed of *sat*+*ti*+*yam* ; *sat* is the vital air ; *ti* is Brahmâ, the presiding deity of food and *ya* is sun. This trinity is represented in the eye by the white and black colours and the pupil of the eye. The reward that accrues to the person who, understands the mystery of the 'truth' composed of the trinity is that if he happens to utter any falsehood, it turns out true. According to the scholiast, he does not share the sin of telling lies.

KHAṆḌA VI.

तस्यवाक्कंतिर्नामानिदामानितदस्येदंवाचातंत्यानामभिर्दा
मभिःसर्वंसितं सर्वंहीदंनामानींश सर्वंवाचाभिवदति वहंतिहवा
एनंतंतिसंवहायएववेदतस्योष्णिग्लोमानित्वग्गायत्रीत्रिष्टुभमां
समनुष्टुप्स्नावान्यस्थिजगतीपंक्तिर्मज्जाप्राणोबृहती सच्छंदो
भिश्छन्नोयच्छंदोभिश्छन्नस्तस्माच्छंदांसीत्याचक्षतेछादयंतिह
वाएनंछंदांसिपापात्कर्मणोयस्यांकस्यांचिद्दिशिकामयतेयएवमे
तच्छंदसांछंदस्त्ववेद तदुक्तमृषिणाऽपश्यंगोपामित्येषवैगोपा
एषहीदंसर्वंगोपायत्यनिपद्यमानमितिनह्येषकदाचनसंविशत्या
चपराचपथिभिश्चरंतमित्याचह्येषपराचपथिभिश्चरति ससध्री
चीः सविषूचोर्वसानइतिसध्रीचोश्चह्येषविषूचीश्चवस्तइमाएव
दिश आवरीवर्तिभुवनेष्वंतरित्येषह्यंतर्भुवनेष्वावरीवर्त्यर्थीआ
वृतासोवतासोनकर्त्रभिरिति सर्वंहीदंप्राणेनावृतंसोयमाकाशः
प्राणेनबृहत्याविष्टब्धस्तद्यथायमाकाशःप्राणेनबृहत्याविष्टब्धए
वंसर्वाणिभूतान्यापिपीलिकाभ्यःप्राणेनबृहत्याविष्टब्धानीत्येव
विद्यात् ॥ ६ ॥

तस्य tasya, of Nârâyaṇa ; वाक् vâk, speech consisting of all the Vedas;

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तन्तिः tantiḥ, a great rope (binding the universe-beast to the) नामानि nâmâni, names such as Brahmâ, Rudra, Vipra, Kṣatriya, and other; दामानि dâmâni, minor cords; तद् tad, therefore; अस्य asya, of Nârâyaṇa; इदम् idam, this world as a whole; वाचा vâchâ, by the speech consisting of the word of the Vedas; तन्त्या tantyâ, by the rope (in the form of the speech); नामभिः दामभिः nâmabhiḥ dâmabhiḥ, by the minor chords of the names occuring in the Vedas; सर्वम् sarvam, all (world); सितम् sitam, bound; सर्वम् sarvam, all (world); हि hi, because; इदम् idam, this (world); नामानीं३ nâmânî, in the names. (exists by means of names) (names help the existence of the world, because every thing has a name); वाचा vâchâ, by the speech i. e. Vedas; अभिवदति abhivadati (Viṣṇu) names; वहन्ति vahanti, carry. (This is taken in two ways :—(1) All the gods and creatures named in the Vedas carry to the knower, gifts in this world as well as in the next where he is free. (2) The five great elements i. e. the deities presiding over them become horses and drive his carriage); ह ha, indeed; वै vai, indeed; एनम् enam, this man; तन्तिसंबद्धाः tanti sambaddhâḥ, those who are bound in the rope, (all the gods and men who are named in the Vedas and are thus bound in the rope); यः yaḥ, he who; एवम् evam, thus (that Viṣṇu has given his names to all the things in the world); वेद veda knows.

तस्य tasya, of Hari or of the free mind Vâyu; उष्णिग् uṣṇig, (1) The collection of verses of the uṣṇig metre or (2) some thing that is sustained by heat and is itself hot or otherwise (3) as showing the part of the body of the Vedas; लोमानि lomâni, hair; गायत्री gâyatrî, the name of a god because he sings and protects or because he protects those who sing him or the gâyatri verse; त्वक् tvak, skin; त्रिष्टुभ् triṣṭubh, a kind of metre, also a name of a god because he is praised by three Vedas; मांसम् mâṁsam, flesh; अनुष्टुप् anuṣṭup, a kind of metre, again a name of a god because he can be praised for the sake of winning his favour; स्नावानि snâvâni, nerves; अस्थि asthi, bones; जगती jagatî, a kind of metre or again the name of a god because he is the motive force in all the beings; पंक्तिः paṅktiḥ, a line, again the name of a god, because he is in the five forms of the great elements; मज्जा majjâ, marrow; प्राणः prâṇaḥ, the life, mind, Vâyuḥ; बृहती bṛihatî, the metre of the name, also the name of a god because he is great; सः saḥ, he the god Vâyuḥ; छन्दोभिः chhandobhiḥ, by means of or with metres or the forms of the gods called so or by the coverings of those metres; छन्नः chhannaḥ, covered; यत् yat, because; छन्दोभिः छन्नः chhandobhiḥ, chhannaḥ, as god is thus covered by these metres; तस्मात् tasmât, there-

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KHANḌA VI.

तस्यवाक्तंतिर्नामानिदामानितदस्येदंवाचातंत्यानामभिर्दा
मभिःसर्वंसितं सर्वंहीदंनामानींश सर्वंवाचाभिवदति वहंतिहवा
एनंतंतिसंबद्धायएवंवेदतस्योष्णिग्लोमानित्वग्गायत्रीत्रिष्टुभमां
समनुष्टुप्स्नावान्यस्थिजगतीपंक्तिर्मज्जाप्राणोबृहती सच्छंदो
भिश्छन्नोयच्छंदोभिश्छन्नस्तस्माच्छंदांसीत्याचक्षतेछादयंतिह
वाएनंछंदांसिपापात्कर्मणोयस्यांकस्यांचिद्दिशिकामयतेयएवमे
तच्छंदसांछंदस्त्वंवेद तदुक्तमृषिणाऽपश्यंगोपामित्येषवैगोपा
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चीः सविषूचोर्वसानइतिसध्रीचोश्चह्येषविषूचीश्चवस्तइमाएव
दिश आवरीवर्तिभुवनेष्वंतरित्येषह्यंतर्भुवनेष्वावरीवर्त्यर्थोआ
वृतासोवतासोनकर्त्रभिरिति सर्वंहीदंप्राणेनावृतंसोयमाकाशः
प्राणेनबृहत्याविष्टब्धस्तद्यथायमाकाशःप्राणेनबृहत्याविष्टब्धए
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विद्यात् ॥ ६ ॥

तस्य tasya, of Nârâyaṇa ; वाक् vâk, speech consisting of all the Vedas;

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तन्तिः tantiḥ, a great rope (binding the universe-beast to the) नामानि nâmâni, names such as Brahmâ, Rudra, Vipra, Kṣatriya, and other; दामानि dâmâni, minor cords; तद् tad, therefore; अस्य asya, of Nârâyaṇa; इदम् idam, this world as a whole; वाचा vâchâ, by the speech consisting of the word of the Vedas; तन्त्या tantyâ, by the rope (in the form of the speech); नामभिः दामभिः nâmabhiḥ dâmabhiḥ, by the minor chords of the names occuring in the Vedas; सर्वम् sarvam, all (world); सितम् sitam, bound; सर्वम् sarvam, all (world); हि hi, because; इदम् idam, this (world); नामानीं३ nâmânî, in the names. (exists by means of names) (names help the existence of the world, because every thing has a name); वाचा vâchâ, by the speech i. e. Vedas; अभिवदति abhivadati (Viṣṇu) names; वहन्ति vahanti, carry. (This is taken in two ways :—(1) All the gods and creatures named in the Vedas carry to the knower, gifts in this world as well as in the next where he is free. (2) The five great elements i. e. the deities presiding over them become horses and drive his carriage); ह ha, indeed; वै vai, indeed; एनम् enam, this man; तन्तिसंबद्धाः tanti sambaddhâḥ, those who are bound in the rope, (all the gods and men who are named in the Vedas and are thus bound in the rope); यः yaḥ, he who; एवम् evam, thus (that Viṣṇu has given his names to all the things in the world); वेद veda knows.

तस्य tasya, of Hari or of the free mind Vâyu; उष्णिग् uṣṇig, (1) The collection of verses of the uṣṇig metre or (2) some thing that is sustained by heat and is itself hot or otherwise (3) as showing the part of the body of the Vedas; लोमानि lomâni, hair; गायत्री gâyatrî, the name of a god because he sings and protects or because he protects those who sing him or the gâyatri verse; त्वक् tvak, skin; त्रिष्टुभ् triṣṭubh, a kind of metre, also a name of a god because he is praised by three Vedas; मांसम् mâṁsam, flesh; अनुष्टुप् anuṣṭup, a kind of metre, again a name of a god because he can be praised for the sake of winning his favour; स्नावानि snâvâni, nerves; अस्थि asthi, bones; जगती jagatî, a kind of metre or again the name of a god because he is the motive force in all the beings; पंक्तिः paṅktiḥ, a line, again the name of a god, because he is in the five forms of the great elements; मज्जा majjâ, marrow; प्राणः prâṇaḥ, the life, mind, Vâyuḥ; बृहती bṛihatî, the metre of the name, also the name of a god because he is great; सः saḥ, he the god Vâyuḥ; छन्दोभिः chhandobhiḥ, by means of or with metres or the forms of the gods called so or by the coverings of those metres; छन्नः chhannaḥ, covered; यत् yat, because; छन्दोभिः छन्नः chhandobhiḥ, chhannaḥ, as god is thus covered by these metres; तस्मात् tasmât, there-

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fore; छन्दांसि chandânsi, metres, the names of the gods given to the metres; इति iti, as chandânsi ; आचक्षते âchakṣate, (people) call.

छादयन्ति chhâdayanti, cover, protect ; हवै ha vai, surely ; एनम् enam, this person, the knower; छंदांसि chhandânsi, metres, the forms of the gods presiding over metres ; पापात् कर्मणः pâpât karmaṇaḥ, from an evil deed ; यस्याम्-कस्याम्-चित् yasyâm kasyâm chit, in any, in whatever; दिशि diśi, in a quarter ; कामयते kâmayate, he desires ; यः yaḥ, he who ; एवम् evam, thus ; छंदसाम् chhandasâm, of the metres ; छन्दस्त्वम् chhandastvam, the reason of having the name chhandânsi ; वेद Veda, knows.

तद् tad, as regards that ; उक्तम् uktam, it is said ; ऋषिणा ṛiṣiṇâ, by some seer of the verses, by a sage ; अपश्यम् apaśyam, I saw ; गोपाम् gopâm, him who protects men from all sins, the protector ; इति iti, thus ; एषः eṣaḥ, this (The god who is in the Vâyu of these chhandas or metres). वै vai, indeed; गोपाः gopâḥ, the protector, the saviour ; एषः eṣaḥ, this (god) हि hi, because ; इदम् सर्वम् idam sarvam, all this (world) ; गोपायति gopâyati, saves ; अनिपद्यमानम् a-ni-padyamânam, that which does not settle down; इति iti, means ; न na, not ; हि hi, because ; एषः eṣaḥ, this god in Vâyu ; कदाचन kadâchana, ever ; संविशति saṁviśati, remains quiet.

आ â, every where all round in the surrounding places within the regions of the five elements ; च cha, and ; परा च parâ cha, out side the domain of the five elements ; पथिभिः pathibhiḥ, by his own paths ; चरंतम् charantam, him who walks ; इति iti, means ; आ च â cha, all round in the surrounding regions of the great elements ; एषः eṣaḥ, this ; चरति charati, goes ; सः saḥ, he, god ; सध्रीचीः sadhrichîḥ, in the straight forward directions i. e. the east, the west, the south, the north ; सः saḥ, he, god ; विषूचीः viṣuchîḥ, the crooked ones i. e. inclined to the straight ones i.e. the north east, south-east, north-west, south-west &c.

वसानः vasânaḥ, residing ; इति iti, means ; हि hi, because ; एषः eṣaḥ, this god existing in Vâyu ; वस्ते vaste, dwells ; इमाः imâḥ, these ; एव eva, very ; दिशः diśaḥ, quarters ; आवरीवर्ति âvarîvarti, remains present ; भुवनेषु अन्तः bhuvaneṣu antaḥ, in the midst of the worlds, every where in the universe ; इति iti, means ; एषः eṣaḥ, this god ; हि hi, because.

अथो atho, and then ; आवृतासः âvṛitâsaḥ, hidden ; अवतासोन avatâsona, (अवत्वाः golden treasure. The beings full of intelligence are hidden in the god by himself as golden treasure is hidden by

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कर्तृभिः kartṛibhiḥ, by those who want to hoard wealth ; इति iti, thus the line of the verse ; सर्वम् sarvam, all ; इदम् idam, this animate world ; प्राणेन prâṇena, by God in prâṇa, Vâyu by Âkâśa because the Lord is called आकाश also ; आवृतम् âvṛitam, is covered in his body ; सः saḥ, that god who covers this universe; आकाशः âkaśaḥ, âkaśa is sky as he is called so, nature ; प्राणेन prâṇena, by prâṇa Vâyu, by god ; बृहत्या bṛihatyâ, by god who is called Bṛihatî ; अविष्टब्धः âviṣṭabdhaḥ, held, supported ; तद् tad, that ; यथा yathâ, as ; अयम् ayam this. . . ;

एवम् evam, thus, so ; सर्वाणि sarvâṇi, all ; भूतानि bhûtâni, creatures, beings ; आपिपीलिकाभ्यः âpipîlikâbhyaḥ, from ants onwards ; प्राणेन बृहत्या praṇena Bṛihatyâ, by God that is called bṛihatî ; विष्टब्धानि viṣṭabdhâni, upheld, supported ; इति iti, so ; एव eva, exactly ; विद्यात् vidyât, one should know.

TRANSLATION VI.

Speech is his big rope and the names are minor cords. This is tied up by the rope in this form of speech and by the cords in the shape of names ; every thing here is in names and every thing points (him) out with the speech. Those who are tied up by the ropes carry him who understands it. Uśnik is his hair, Gâyatri is skin, Triṣṭup is flesh, Anuṣṭup is tendon, Jagati is bone, Pankti is marrow and Brihati is vital air ; He is harnessed with the metres : because he is covered with metres, they are, therefore, called metres (chhandânsi). The metres protect him, who understands the armorial power of the metres, from a sin, in whatever direction he may desire. It is therefore, said by a seer, 'I saw the protector' (means) he is a protector, he protects every thing in the universe ; 'untired' (means) it never takes rest ; 'going by this or another way' (means) moving freely every where ; 'he resides in the straight and curved directions' (means) these very directions ; 'he remains present in the the middle of the universe.' (means) he alone pervades the entire universe. Again 'covered like the treasure-trove by the hoarders (of money)' means that the whole of this is pervaded by life (vital air) ; the ether is pervaded by Brihati in the shape of vital air : just as the ether is pervaded by the Brihati, the life (vital air), similarly all the created beings

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down to ants are pervaded by the Brihati, the life. Let him know this.

Commentary.

It is by means of the language that we express our ideas ; it is made up of words The language which is called 'speech' in the text is compared with a big rope ; the whole world is bound up with it. It is clear that we can not do without it. It is revelation which consists of the Vedas, the supreme divine knowledge. The words, of which the speech is made up are called 'names' in the text and are compared with minor cords. All the words in the Veda point to Viṣṇu ; they signify him and him alone. The fruit that accrues to one who understands the said mystery of the words is that the gods mentioned in the Vedas carry him wordly things and salvation or the deities in the shape of the five elements that cause obstruction, and having assumed the form of horses carry him in a chariot. This passage also refers to Vâyu ; by the rope of Vâyu's speech of which Suparṇa, Śeṣa, Śiva and Sun are words in the form of minor cords, the whole universe is tied.

'His' in the second passage, means both Viṣṇu's and Vâyu's. The hair is compared with the metre called 'uṣnik' by reason of Viṣṇu being the substratum and *Vâyu* being hot. Similarly a *gâyatrî* is so called by protecting music or being a protector of the musicians ; an *anuṣṭup* is so called by being praised by three Vedas ; an *anuṣṭup* is called by reason of the favourable praise ; a *Jagati* is called by the motion of the created beings; a *pankti* is called by reason of the five fold forms; a *Brihati* is named by reason of extension. The Lord or Vâyu is, as it were, dressed in the coat of mail formed by these metres ; the metres are, therefore, called *chhanda* by the learned men on account of covering his body. The fruit that accrues to one who understands the mysterious nature of the metre, is that they *protect* him from the sin in every direction which he chooses to live in. The section refers to the Vedic text which occurs at two places in the Rigveda ; once in Book I. 164, 31 and then in Book x, 177. 8. The seer of the first is Dirghatamas and of the second is Patanga, the son of Prajâpatî. The meaning of the verse is "I saw the protector untired going from here to there by different ways ; he enveloping the straight and curved directions, reverts to the centre of the universe." According to Sâyana in the Rigveda, the passage refers to the sun ; but in the Aitareyâraṇyaka, Sâyana says that the verse refers to the vital

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air. The section refers to another verse from the Rigveda Book 1, 55-4. "O! Indra, thou keepest inexhaustible wealth in thy hands and invincible power and learning in thy body ; many are the intelligent beings hidden in the body just as the treasure is concealed by the hoarders (of money)." The verse refers to Indra, God and Vâyu. The whole universe is pervaded by life, God and Vâyu; it is a figurative speech: the ether is also included in it. The whole intelligent creation is covered or in other words protected by his body. The ether, the *prakriti* (original cause) or 'Vâyu' is maintained by the Brihati, viz:, vital air or the Lord. The section further supports the view enunciated herein with an example. Just as the ether or Vâyu is supported by the vital air and Viṣṇu, similarly the entire creation down to the ants is maintained by the vital air primarily or air secondarily or Viṣṇu. This mystery should be understood by every one.

KHANḌA VII.

अथातोविभूतयोस्यपुरुषस्यतस्यवाचासृष्टौपृथिवीचाग्नि श्चास्यामोषधयोजायंतेऽग्निरेनास्वादयतीदमाहरतेदमाहरतेत्येव मेतौवाचंपितरंपरिचरतःपृथिवीचाग्निश्चयावदनुपृथिवीयावद न्वग्निस्तावानस्यलोकोभवतिनास्यतावल्लोकोजीर्यतेयावदेत योर्नजीर्यतेपृथिव्याश्चाग्नेश्चयएवमेतांवाचोविभूतिंवेद प्राणे नसृष्टावंतरिक्षंचवायुश्चांतरिक्षंवाअनुचरंत्यंतरिक्षमनुश्रूयवं तिवायुरस्मैपुण्यंगंधमावहत्येवमेतौप्राणंपितरंपरिचरतोंतरिक्षं चवायुश्चयावदन्वंतरिक्षंयावदनुवायुस्तावानस्यलोकोभवतिना स्यतावल्लोकोजीर्यतेयावदेतयोर्नजीर्यतेंतरिक्षस्यचवायोश्चयए वमेतांप्राणस्यविभूतिंवेद चक्षुषासृष्टौद्यौश्चादित्यश्चद्यौर्हास्मै वृष्टिमन्नाद्यंसंप्रयच्छत्यादित्योस्यज्योतिःप्राकाशंकरोत्येवमे तौचक्षुःपितरंपरिचरतोद्यौश्चादित्यश्चयावदनुद्यौर्यावदन्वादि त्यास्तावानस्यलोकोभवतिनास्यतावल्लोकोजीर्यतेयावदेतयोर्न

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जीर्यतेदिवश्चादित्यस्यचयएवमेतांचक्षुषोविभूतिंवेद श्रोत्रेण सृष्टादिशश्चचंद्रमाश्चदिग्भ्योहैनमायंतीं ३ दिग्भ्योविसृणोति चंद्रमाअस्मैपूर्वपक्षापरपक्षान्विचिनोति पुण्यायकर्मणेएवमेते श्रोत्रंपितरंपरिचरंतिदिशश्चचंद्रमाश्चयावदनुदिशोयावदनुचंद्रमा स्तावानस्यलोकोभवतिनास्यतावल्लोकोजीर्यतेयावदेतेषांनजीर्य तेदिशांचचंद्रमसश्चयएवमेतांश्रोत्रस्यविभूतिंवेद मनसासृष्टाआ पश्चवरुणश्चापोहास्मैप्रङ्गांसन्नमंतेपुण्यायकर्मणेवरुणोस्यप्रजां धर्मेणदाधारैवमेतेमनःपितरंपरिचरंत्यापश्चवरुणश्चयावदन्वापो यावदनुवरुणस्तावानस्यलोकोभवतिनास्यतावल्लोकोजीर्यतेया वदेतेषांनजीर्यतेऽपांचवरुणस्यचएवमेतांमनसोविभूतिंवेद ॥ ७॥

अथ atha, now ; **अतः** ataḥ, hence ; **विभूतयः** vibhûtayaḥ, the powers of the parts of his body ; **अस्य** asya, of this ; **पुरुषस्य** puruṣaya, of the person (god) ; **तस्य** tasya, of Viṣṇu ; **वाचा** vâchá, by the speech or by the mouth ; **सृष्टौ** sṛiṣṭau, are created ; **पृथ्वी च अग्निः च** prithvî cha Agniḥ cha, the earth and the fire ; **अस्याम्** asyâm, in this (earth) ; **ओषधयः** oṣadhayaḥ, the vegetable world ; **जायन्ते** jâyante, are created ; **अग्निः** agniḥ, fire ; **एनाः** enâḥ, these (vegetables) ; **स्वादयति** swâdayati, helps in cooking and digesting (the vegetation) ; **इदम्** idam, this ; **आहरत** âharata, take ; **इति** iti, thus (is what they both fire and earth say to the people i.e. to the mouth and the tongue of God) ; **एवम्** evam, in this way ; **एतौ** etau, these two (earth and fire) ; **वाचम् पितरम्** vâcham pitaram, to (their) father the mouth (of God); **परिचरतः** paricharitaḥ, (they two) serve ; **पृथिवीच अग्निः च** prithivî cha agniḥ cha, the earth and the fire ; **यावत्** yâvat, as far as ; **अनुपृथिवी** anuprithivî, in the exact imitatian and accompaniment of the earth, (following the earth in its power of freely expanding).

अन्वग्निः anvagniḥ, (anu agniḥ) following the fire in its power of spreading (both these mean as free as fire and earth ; **तावान्** tâván, so far; **अस्य** asya, of this (person who knows this); **लोकः** lokaḥ, place of residence, region, or domain ; **भवति** bhavati, becomes ; **न** na, not ; **अस्य** asya, of this (person) **तावत्** távat, so long ; **लोकः** lokaḥ, place of residence ; **जीर्यते** jîry-

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ate, perishes, decays ; यावत् yávat, as long as ; एतयोः etayoḥ, of these two (of the earth and fire) ; न na, not ; जीर्यते jîryate, decays.

पृथिव्याः च अग्नेः च pṛithivyâḥ agneḥ cha, of the earth and the fire ; यः yaḥ, he who ; एवम् evam, thus : एताम् etâm, this (power) ; वाचः vâchaḥ, of the mouth (of Viṣṇu) ; विभूतिम् Vibhûtim, the power (i e. of being the generator of the earth and fire and of being served by them both) ; वेद Veda, knows ; प्राणेन prâṇena, by the nose (of God) i. e. the god which presides over the nose, the vital wind or oxygen ; सृष्टौ sṛiṣṭau, are produced ; अन्तरिक्षम् च वायुः च antarikṣam cha vayuḥ cha, the sky (the god Gaṇeśa who presides over it) and the wind (the chief god).

अन्तरिक्षम् antarikṣam, (by the order) of (the god presiding over) the space ; वै vai, verily ; अनुचरन्ति anu-charanti (anu through the command of, charanti move about) move from one place to another through the order of; अनुशृण्वन्ति anuśṛiṇvanti, hear by the command of and by the command of (śṛiṇvanti hear) वायुः vâyuḥ, the god wind; अस्मै asmai, to the nose of Viṣṇu; पुण्यम् puṇyam, sweet, pleasant; गन्धम् gandham, scent; आवहति âvahti, brings; एवम् evam, thus ; एतौ etau, these two ; प्राणम् पितरम् prâṇam pitram, their father the prâṇa wind ; परिचरतः paricharataḥ, serve ; अन्तरिक्षम् च वायुः च antarikṣam cha vâyuḥ cha, the sky (the god) and the wind (the god); यावत् yâvat, as far as; अन्वन्तरिक्षम् anu antarikṣam, following the extent of space; यावत् yâvat, as far as; अनुवायुः anu Vâyuḥ, following the region of the movements of the wind; तावान् tâvân, so far; अस्य asya, of this (knower) लोकः lokaḥ, place of residence; भवति bhavati, becomes (extends), न na, not; अस्य asya, of this knower ; तावत् tâvat, so long ; लोकः lokaḥ, place of residence ; जीर्यते jîryate, decays, perishes, is ruined ; यावत् yâvat, as long as ; एतयोः etayoḥ, of these two ; न na, not ; जीर्यते jîryate, is ruined ; अन्तरिक्षस्य च वायोः च antarikṣasya cha Vâyoḥ cha, that of space and that of wind ; यः yaḥ, he who ; एवम् evam, thus ; एताम् etâm, this ; प्राणस्य prâṇasya, of the nose of Viṣṇu ; विभूतिं vibhûtim, the power (of being the father and the master of space and wind) ; वेद Veda, knows ; चक्षुषा chakṣuṣâ, by the eyes of Viṣṇu; सृष्टौ sṛiṣṭau, are created ; द्यौश्च आदित्यश्च dyauḥ cha âdityaḥ cha, the Heaven (the god presiding over it) and (the god presiding over) the sun ; द्यौः dyauḥ, (the god presiding over the heaven) ; ह ha, indeed ; अस्मै asmai, for the purpose of fulfilling the works or actions that would tend to please God for the satisfaction of the eyes of God.

वृष्टिम् Vṛiṣṭim, showers of rain ; अन्नाद्यम् annâdyam, food and other materials ; सम्प्रयच्छति samprayachhati, gives, supplies ; आदित्यः âdityaḥ

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the sun ; अस्य asya, for the fulfilment of these actions that would tend to please God ; ज्योतिः jyotiḥ, by means of his light ; प्रकाशम् prakâśam, bringing to publicity, visible ; करोति karoti, makes ; एवम् evam, thus ; एतौ etau, these two ; चक्षुः पितरम् chakṣuḥ pitaram, their father the divine eyes ; परिचरतः paricharataḥ, serve ; द्यौःच आदित्यः च dyauḥ cha adityaḥ cha, The heaven and the sun ; यावत् yávat as far as ; अनुद्यौः anudyauḥ, following the expanse of heaven ; यावद् yâvad, as far as ; अन्वादित्यः anvâdityaḥ, following the range of the rays of the sun ; तावान् tâvân, so far ; अस्य asya, of (the knower of) this ; लोकः lokaḥ, place of residence ; भवति bhavati, becomes (extends) ; न na, not ; अस्य asya, of this knower ; तावत् tâvat, so long ; लोकः lokaḥ, place ; जीर्यते jîryate, is ruined ; यावद् yâvat, as long as; एतयोः etayoḥ, of these two; न जीर्यते na jiryate, is not ruined; दिवः च आदित्यस्यच divaḥ cha âdityasya cha, of the heaven and of the sun ; यः yaḥ, he who ; एवम् evam, thus ; एताम् etâm, this ; चक्षुषः chakṣuṣaḥ, of the eyes of Viṣṇu ; विभूतिम् vibhûtim, the power ; वेद Veda, knows.

श्रोत्रेण śrotreṇa, by the ear ; सृष्टाः sriṣṭâḥ, are created ; दिशः diśaḥ, the (gods Agni, Varuṇa, Kubera, Indra, Yama &c. who preside over the) quarters ; चन्द्रमाः chandramâḥ, the moon; च cha, and ; दिग्भ्यः digbhyaḥ, by means of the quarters (or good worlds) ; ह ha, surely ; एनम् enam, to this i. e. the Lord residing in the ears of people ; आयन्तिइ३ âyanti, come to ; दिग्भ्यः digbhyaḥ, through these quarters ; विश्रृणोति Viśriṇoti, hears in a peculiar way ; चन्द्रमाः chandramâḥ, the moon ; अस्मै asmai, for this (purpose of having good things done) ; पूर्वपक्षापरपक्षान् pûrvapakṣâpara pakṣân. The bright and dark halves of the months i. e. the former and latter fortnights ; विचिनोति vichinoti, decides, discerns ; पुण्यायकर्मणे puṇyâya karmaṇe, for the purpose of having good things done ; एवम् evam, thus ; एते ete, these ; श्रोत्रम् पितरम् Śrotram pitaram, their father the divine ears ; परिचरन्ति paricharanti, serve ; दिशः च चन्द्रमाः च diśaḥ cha chandramâḥ cha, The quarters and the moon ; यावद् yâvad, as far as ; अनुदिशः anudiśaḥ, following the range of the quarters ; अनुचन्द्रमाः anuchandramâḥ, following the range of the rays of the moon ; तावान् tâvân, so far; अस्य asya, of this knower ; लोकः lokaḥ, place ; भवति bhavati, becomes, extends ; न na, not ; अस्य asya, of this knower ; तावत् tâvat, so long ; लोकः lokaḥ, place ; जीर्यते jîryate, is ruined ; यावत् yâvat, as long as ; एतेषाम् eteṣâm, of these ; न जीर्यते na jîryate, is not ruined ; दिशां च चन्द्रमसः च diśam cha chandramasaḥ cha, of the quarters and of the moon ; यः yaḥ, he who ; एवम् evam, thus ; एताम् etâm, this ; श्रोत्रस्य śrotrasya, of the ear (of the Lord) ; विभूतिम् vibhûtim, power ; वेद Veda, knows ; मनसा

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manasâ, from the mind of Viṣṇu, सृष्टाः sṛiṣṭâḥ are produced; आपः âpaḥ, the waters, the various deities that preside over waters; वरुणः Varuṇaḥ, the God Vâruṇa; च cha, and; आपः âpaḥ, waters; ह ha, indeed; अस्मै asmai, for this; श्रद्धाम् śraddhâm, faith; सन्नमन्ते sannamante, give; पुण्याय कर्मणे puṇyâya karmaṇe, for the purpose of performing good deeds; वरुणः varuṇaḥ, the God Varuṇa; अस्य asya, of god; प्रजाम् prajâm, sons; धर्मेण dharmeṇa, in the path of charity and course of good conduct; दाधारः dâdhâra, placed; एवम् evam, thus; एते ete, these; मनः पितरम् manaḥ pitaram, their father mind; परिचरन्ति paricharanti, serve; आपः च वरुणः च âpaḥ cha varuṇaḥ cha, waters and varuṇa (gods); यावद् yâvad, as far as; अन्वापः anvâpaḥ, following the extent of the waters; अनुवरुणः anuvaruṇaḥ, following the extent of the region of varuṇa; तावान् tâvân, so far; अस्य asya, of this knower; लोकः lokaḥ, place; भवति bhavati, becomes (extends); न na, not; अस्य asya, of this knower; तावत् tavat, so long; लोकः lokaḥ, domain; जीर्यते jîryate, is ruined; यावत् yâvat, as long as, एतेषाम् eteṣâm, of these; न जीर्यते na jîryate, is not ruined; अपाम् apâm, of the waters; वरुणस्य varuṇasya, of varuṇa; च cha, and; यः yaḥ, he who; एवम् evam, thus; एताम् etâm, this; मनसः manasaḥ, of the divine mind; विभूतिम् vibhûtim, power; वेद Veda, knows.

TRANSLATION VII.

As regards the great power of the Lord; by his speech were created earth and fire: in it is produced vegetable. The fire makes it tasteful, 'bring it here bring it here' thus they, namely, fire and earth serve their father, the tongue. The domain of one who understands the power of speech extends to the domain of the earth and to the (domain of) fire; his domain is not destroyed till the domain of the earth and fire is destroyed. By the vital air, were created the intervening space and air; they move through the intervening space, they hear through the intervening space; the air brings good odour for it. Thus they the intervening space and air serve their father, the vital air. The domain of one who understands the power of the vital air extends to the domain of the intervening space and to the (domain of) air; his domain is not destroyed till the domain of the intervening space and air is destroyed. By the sight were created the heaven and the sun; the heaven gives rains and eatable food: the sun gives it heat

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and light. Thus they viz. the heaven and sun serve their father, the sight. The domain of one who understands the power of the sight extends to the domain of the heaven and to the (domain of the sun); his domain is not destroyed till the domain of the heaven and sun is destroyed. By the ear, are created the quarters and moon; they come from the quarters, they hear from the quarters; the moon for the performance of good acts, determines the preceding and succeeding parts of a month. Thus they the quarters and the moon serve their father, the ear. The domain of one who understands the power of the ear extends to the domain of the quarters and to the (domain of the) moon; his domain is not destroyed till the domain of the quarters and moon is destroyed. By the mind are created the water and Varuṇa; the water gives it faith for the performance of good deeds, Varuṇa supports the progeny with piety. Thus they viz: the water and Varuṇa serve their parent the mind. The domain of one who understands the power of the mind extends to the domain of the water and to (the domain of) Varuṇa; his domain is not destroyed till the domain of the water and Varuṇa is not destroyed.

Commentary.

The section is divided into five parts and describes the glory of the Lord. The glory of speech or tongue is first described. The earth and fire are first created by it; in the earth is the vegetation, the meaning is that the earth produces vegetables for the service of the Lord; the fire makes the products of the earth tasteful by cooking them. Fire does not make them ready indifferently but out of excessive devotion. It commands the people to bring the different varieties of the products and makes them tasteful. In this way the earth and fire serve the tongue their creator; the meaning is that by making the food acceptable to the mouth (tongue) they offer it to Viṣṇu pervading it. The fruit that accrues to a devotee who understands the greatness of Viṣṇu's mouth (tongue) namely, the creation of the earth and fire and the service thereof in return, is that his region extends to the utmost limit of the earth and fire and his region is not destroyed as long as the region of earth and fire is not destroyed; it means that he is freed from bondage like the earth and fire and perpetually lives in heaven; and others on salvation remain in

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the region of the earth and fire. This is the first part of the section.

The 'vital air' means the nostrils of the Lord ; the chief thereof is the vital air of the Lord. The 'intervening space' means ether. The section describes the mode of service. It is through it that the created beings go to pilgrimage to propitiate the Lord ; it is through it that they hear His praises with the ears. It means that the ether gives space to the created beings to walk for the purpose of pilgrimage or the performance of other affairs and grants them hearing power to carry on their communications. It thus indirectly serves the Lord the presiding deity of all the created beings. The air carries sweet odour for Viṣṇu ; the rest of the passage should be explained like the first part. This is the second part of the section. The 'heaven' means the presiding deity of heaven; it (asmai) means 'for the performance of the deeds pleasing to the Lord. It gives rains to the created beings and thereby produces eatable such as food, water, Tulsi, odour, flower and other objects of worship. The sun gives him light for the performance of the acts. The rest is like the preceding portion. This is the third part.

The 'quarters' mean the deities thereof, viz, Mittra, Yama, Varuṇa, Kuvera ; the mode of their service is described. 'It' (enam) means the Lord pervading the ear of the created beings. The sounds of lyre, flute, drum, tabor come from the quarters. The presiding deities bring the sweet sound from different directions to the Lord who pervades the ear of the created beings. It is through them that other beings also hear the sound; the Lord hears it without their intervention ; but the individual beings hear it through them with their ears and take pleasare arising from it. This is the mode of the service rendered to the Lord. The moon divides the month into black and bright halves for the performance of the acts in honour of the gods and the manes for the propitiation of the Lord ; the Lord hears his praises with his ears. This is the mode of service. The rest is the same as in the preceding passage. This is the fourth part of the section.

The water means the presiding deities namely, Brahmá, Vâyu, Śeṣa &c. Varuṇa is too well known to require explanation. For the performance of good deeds by the created beings to propitiate the Lord, the deities produce faith in them. The passage "Varuṇa supports its progeny with piety" means that Varuṇa makes them fit for the meritorious

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deeds such as digging of a well or a tank by producing faith in them or that Varuṇa produces faith in the created beings to enable them to perform meritorious works such as digging of tanks or wells to propitiate the Lord and maintains them just as a king does his subject; in other words he maintains them by producing faith in them to enable them to construct wells and tanks for the maintenance of the creatures. This is the 5th or the concluding part of the section.

KHAṆḌA VIII.

आपः ३ इत्यापइति तदिदमापएवेदंवैमूलमदस्तूलमयं पितैतेपुत्रायत्रहक्कचपुत्रस्यतत्पितुर्यत्रवापितुस्तद्वापुत्रस्येत्येतत्त दुक्तंभवत्येतद्धस्मवैतद्विद्वानाहमहिदासऐतरेयआहंमांदेवेभ्योवेद श्रीमद्देवान्वेदेतःप्रदानाह्येतइतःसंभृताइति सएषगिरिश्चक्षुश्चोत्रं मनोवाक्प्राणस्तंब्रह्मगिरिरित्याचक्षतेगिरतिहवैद्विषंतंपाप्मानं भ्रातृव्यंपरास्यद्विषन्पाप्माभ्रातृव्योभवतियएवंवेदसएषोसुःसए षप्राणःसएषभूतिश्चाभूतिश्चतंभूतिरितिदेवाउपासांचक्रिरेतेबभूवु स्तस्माद्वाप्येतर्हिसुप्तोभूर्भूरित्येवप्रश्वसित्यभूतिरित्यसुरास्तेहप राबभूवुर्भवत्यात्मनापरास्यद्विषन्पाप्माभ्रातृव्योभवतियएवंवेद सएषमृत्युश्चैवामृतंचतदुक्तमृणिऽपाङ्प्राङेतिस्वधयागृभीतइ त्यपानेनह्यंयंतःप्राणोनपराङ्भवत्यमर्त्योमर्त्येनासयोनिरित्ये तेनहीदंसर्वंसयोनिमर्त्यानिहीमानिशरीराणींऽअमृतैषादेवता ता शश्वंताविषूचीनावियंतान्यन्यंचिक्युर्ननिचिक्युरन्यमितिनिचि न्वंतिहैवेमानिशरीराणीं ३ अमृतैवैषादेवतामृतोहवाअमुष्मि ल्लोकेसंभवत्यमृतःसर्वेभ्योभूतेभ्योदृश्येएवंवेदयएवंवेद ॥८॥ इत्यैतरेयोपनिषत्सुद्वितोयारण्यकेप्रथमोध्यायः ॥ २ । १ ॥

आपः ३ âpâḥ, waters (the gods presiding over waters); इति iti, so; आप

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âpaḥ, waters (it is a name of the gods) इति iti, so ; तत् इदम् tat idam, that this (Brahma called by this name) ; आपः âpaḥ, named so; एव eva, exactly ; इदम् idam, this ; वै vai, surely ; मूलम् mûlam, the first cause ; अदः adaḥ, other (than this) ; तूलम् tûlam, effects ; अयम् ayam, this (Lord) ; पिता pitâ, father ; एते ete, these (Brahmâ and other gods) ; पुत्राः putrâḥ, sons ; ह ha, verily ; यत्र क्व yatra kvacha, and wherever i. e. whatever; पुत्रस्य putrasya (अस्ति) belongs to the son ; तत् tat, that ; पितुः pituḥ, in the possession of the father ; यत्र yatra, where, i. e. which ; वा vâ, also; पितुः pituḥ, belongs to the father ; तत् tat, that ; वा vâ, also ; पुत्रस्य putrasya, of the son ; इति iti, thus ; एतत् etat, this ; तत् tat, as regards that ; उक्तम् uktam, said ; भवति bhavati, is ; एतत् etat, this (the reason of giving the name of the supreme Lord to the minor gods); हस्मवै ha, sma, vai, indeed ; तद्विद्वान् tad vidvân, one who knows that.

आह âha, said ; ऐतरेयः महिदासः aitareyaḥ mahidâsaḥ, (The Lord God) आ â, till ; अहम् aham, I ; माम् mâm, (to be taken with वेद) me ; देवेभ्यः devebhyaḥ, till the gods; मांवेद mâm veda, me knows (as it were) or I know वेदमि ; ओमत् ड, आ, मत् ण, â, mat, and myself from. I know about the gods and every thing till the knowledge of my individual self ; देवाम् devâm, gods ; (मां) वेद Veda, I know ; इतः itaḥ, hence, from me (by me) ; प्रदानाः pradânâḥ, those who receive the positions (given by me); हि hi, because ; एते ete, these (gods) ; इतः itaḥ, by me ; संभृताः sambhṛitaḥ, are nourished (by means of intelligence, energy, force, and other things given by me) ; इति iti, so ; सः एषः saḥ eṣaḥ, that this (Lord) ; गिरिः giriḥ, storer (because he is the all—(store—keeper) swallower, devourer ; चक्षुः chakṣuḥ, eye (because He sees whole of this universe) ; श्रोत्रम् śrotram, the ear (because He hears every thing) ; मनः manaḥ, mind (because he thinks upon every thing) ; वाक् vâk, speech (because he speaks through all ; प्राणः prâṇaḥ, life (because He leads all from birth to death) ; तम् tam, that (God) him; ब्रह्मगिरिः Brahma giriḥ, the perfect and the full (the devourer) (because he is full of all qualities and swallows every thing) ; इति iti, so ; आचक्षते âchakṣate, call ; गिरति girati, destroys : हवै ha vai, surely ; द्विषन्तम् dviṣantam, hateful : पाप्मानम् pâpmânam, sin, evil (thoughts) ; भ्रातृव्यः bhrâtṛivyaḥ, remaining with a person as his brother ; अस्य asya, of this knower : द्विषन् dviṣan, hating, fighting ; पाप्मा pâpmâ, sinful ; भ्रातृव्यः bhrâtṛivyaḥ, kinsmen, all these three mean an enemy; पराभवति parâbhavati, is defeated : यः yaḥ, he who ; एवम् evam, thus ; वेद veda, knows.

सः saḥ, he ; एषः eṣaḥ, this (God) ; असुः asuḥ, (is called so because he removes every thing) ; सः एषः saḥ eṣaḥ, that this (God) ; प्राणः prâṇaḥ, (named so because he is in the form of intense bliss) ; प्र/अन्, सः एषः

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saḥ eṣaḥ, that this (God) ; भूति bhûtiḥ, (is called so because he is knowledge and glory and because he gives these) ; च cha, and ; अभूतिः abhûtîḥ, (called so because he gives the things that are the reverse of intelligence and glory i. e. ignorance &c).

तम् tam, god Viṣṇu ; भूतिम् bhûtim, as one who is intelligence and glory and one who gives these ; इति iti, as ; देवाः devâḥ, the divine beings (Vâyu and others) ; उपासाञ्चक्रिरे upâsâñchakrire, worshipped ; ते te, (devas, i. e. full of glory and intelligence) ; बभूवुः babhûvuḥ, became; तस्मात् tasmât, therefore ; एतर्हि etarhi, even now ; सुप्तः suptaḥ, one who is asleep (i. e. the god Vâyu who exists in a sleeping person). भूः भूः इति bhûḥ, bhûḥ, iti, as bhûḥ, bhûḥ, making a sound like bhûḥ bhûḥ ; प्रश्वसिति praśvasiti, breathes ; एव eva, also ; भूः भूः इति प्रश्वसिति Vâyu praises Viṣṇu as bhûḥ bhûḥ or the god full of intelligence and glory.

अभूतिः abhûtiḥ, one who is devoid of lordliness, glory and intelligence &c ; इति iti, as ; असुराः asurâḥ, the demons ; ते te, the asuras ; ह ha, and ; पराबभूवुः parâbabhûvuḥ, were defeated, fell down (i. e. were bereft of all intelligence and glory and fell into the blinding darkness) ; भवति bhavati, becomes ; आत्मना âtmanâ, with god (i.e. endowed with the godly by qualities through the favour of god) ; अस्य asya, of this knower ; द्विषन् dviṣan, hateful ; पाप्मा pâpmâ, sinful : भ्रातृव्यः bhratṛivyaḥ, kinsmen, all these three mean enemy ; पराभवति parâbhavati, is defeated ; यः yaḥ, he who ; एवम् evam, thus ; वेद Veda, knows ; सः saḥ, एषः esaḥ, that this (god); मृत्युः mṛityuḥ, (called so one who places a man in this world or one who causes death) ; एव eva, also ; अमृतम् amṛitam, (called so because he gives salvation or because he gives life) तद् tad, as regards that ; उक्तम् uktam, (it is) said ; ऋषिणा ṛiṣiṇa, by a sage ; अपाङ् apâṅ below ; प्राङ् prâṅ, up ; एति eti, goes ; स्वधया svadhayâ by the favour of God who is full of bliss or by bliss i. e. by god who is bliss ; गृभीतः gṛibhîtaḥ, held, ordered, supported ; इति iti, so ; अपानेन apânena, by apana ; हि hi, because ; अयम् ayam, this ; प्राणः prâṇaḥ, prâṇa ; यतः yataḥ, commanded or stirred (by God) ; न na, not ; पराङ् parâṅ, out of the body ; भवति bhavati, becomes i. e. goes ; अमर्त्यः amartyaḥ, Vâyuḥ, whose consciousness is not lost ; मर्त्येन martyenâ, by those that are destructible i. e. the bodies ; सयोनिः sayoniḥ, possessed of a place ; इति iti, thus ; एतेन etena, by this (prâṇa) ; हि hi, because ; इदम् सर्वम् idam sarvam, all this (whatever exists as bodies); सयोनि, sayoni, the place of prâṇa ; मर्त्यानि martyâni, the destructible one; हि hi, surely ; इमानि imâni, these ; शरीराणिइं३ śarîrâṇi im, bodies ; अमृता amṛitâ, indestructible ; एषा eṣâ, this ; देवता devatâ, deity (called prâṇa);

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ता tâ, those two (prâṇa and apâna) ; शश्वंता śaśvantâ, eternal ; विषूचीना viṣuchina, those two having various complicated channels for their different movements ; वियन्ता viyantâ, having their motions in the opposite directions ; नि to be taken with चिक्युः ; अन्यम् anyam, one (the body) ; निचिक्युः nichikyuḥ, they see ; न na, not ; निचिक्युः nichikyuḥ, did see ; अन्यम् anyam, the other (prâṇa) ; निचिन्वन्ति nichinvanti, they see ; ह ha, usually ; एव eva, only ; इमानि imâni, these ; शरीराणीं śarîrâṇi, bodies ; अमृता amṛitâ, indestructible ; एव eva, verily ; एषा eṣâ, this ; देवता devatâ, deity Vâyu ; अमृतः amṛitaḥ, free ; ह ha, verily ; वै vai, indeed; अमुष्मिन् amuṣmin, in the other i. e. in heaven ; लोके loke ; in the (other) world ; सम्भवति sambhavati, remains in a good condition ; अमृतः amṛitaḥ, free and cheerful ; सर्वेभ्यः भूतेभ्यः sarvebhyaḥ bhutebhyaḥ, by all (free) persons ; ददृशे dadṛiśe is seen ; यः yaḥ, he who ; एवम् evam, thus ; वेद veda, knows.

TRANSLATION VIII.

'Water' is Brahma ; then this Âpa (Brahma or water) is the radical cause and this (creation) is the effect. He is the father and these are the sons. Where there is any thing belonging to a son, it is of the father ; where there is any thing of the father, it is of the son. This is then called that; knowing this, Mahidâsa son of *Itarâ*, said " I knew myself up to the gods and I know gods up to myself ; from here they are given and from here they are maintained". He is mountain, sight, ear, mind, tongue, and vital air ; they call him the mountain of Brahma : he swallows the wicked enemy of one who understands it and his wicked enemies are overcome. He is the life, he is the vital air, he is prosperity, he is adversity ; the gods worshipped him as prosperity, they prospered ; therefore, when one goes to sleep, he breathes, (making a sound of) 'bhu, bhu'. The demons worshipped him as adversity and they were overcome. The self of one who understands this, prospers and the wicked hostile enemy is overcome. He is death and he is immortality ; it is said by the seer. "Being possessed of happiness" means that the vital air with the filthy air, does not go out; "though immortal, yet on equal level with the mortal" means that the whole corporeal body is produced from the vital air ; the bodies are mortal and the deity

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is immortal. "They (both) are eternally discharging their different functions and going contrary ; they see the one but do not see the other" means that the people see the body: the deity is immortal. One who knows this, one who knows this, certainly becomes immortal in the next world and he is seen immortal by all the other created beings.

Commentary.

The word 'âpa' means water ; but it also means the gods. Here it means 'Brahma' the primordial cause; 'this' means the creation, the effect including the gods. He is the father and they are his sons; whatever is the name of the father becomes the name of the son and by whatever name the son is called it is the name of his father; e.g. Yâdava, Râghava, and Kurava. It is an established fact by reason of the son inheriting his father's property. Knowing this fact that the name of Brahma applies to the gods also, Mahidâs, of the Aitareya family says 'I know from the gods to myself and from myself to the gods' meaning thereby that he pervades the gods and the gods are in him. The relationship between the gods and himself resembles that of milk and sugar ; so one can be called by the name of the other and *vice versa*. The gods derived their position from Him and they are maintained and nourished by Him ; in this view also they can be properly called after him.

Brahma is called 'giri' (mountain) by reason of devouring all the created beings; he is sight by reason of showing the creation; he is ear by reason of making the created beings hear ; he is mind by reason of making the created beings think ; he is speech by reason of making the created beings speak; he is life by animating the created beings. The Lord is, therefore, 'Brahma giri' by reason of his devouring the entire creation ; it means 'Brahma is the devourer.' The fruit that accrues to one who understands this mystery, is that not only his sins are washed off but his enemy is also overpowered and consigned to hell.

The Lord is life because he stimulates the created beings to activity ; he is the 'vital air,' because he is bliss; he is prosperity by reason of imparting knowledge and fortune ; he is adversity by reason of imparting ignorance &c. The gods including Vâyu &c worshipped the Lord and they became happy and prosperous. They owe their prosperity to His worship. This is the reason why even now a sleeping person makes an

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onamatopœic sound 'bhu, bhu.' This signifies that he praises the Lord by his breathing. The gods, therefore, worship him in the form of 'bhûti' (prosperity). The maxim that 'the followers act as the leader does' applies here. The demons took to the worship of 'Abhûti' (adversity); they were, therefore, overcome i. e. they became deprived of knowledge and fortune and fell into the deep hell.

The fruits that accrue to one who understands Viṣṇu to be the giver of fortune and the results accruing to the gods and demons by the worship of 'bhûti' and 'abhûti', are that he becomes a favourite of the Lord, obtains knowledge and good fortune and his sins and enemies are both destroyed.

The Lord is the grantor of death i. e. rebirth in the world and immortality i. e. salvation. It also means that He is the grantor of life and death; when the vital air united with the apána is in the body, he is then the giver of life, but when the vital air and apána leave the body, he is then the giver of death. It is also said in the verse of the Rigveda I. 164, 38 "Possessed with happiness, it goes up and down; though immortal, yet it is on equal footing with the mortal. They both eternally perform their different functions contrary to each other. They see the one but do not see the other." The seer of the hymn where the verse occurs is Dirghatamas. It means that the air propelled by Hari who is all happiness goes down in the form of apána and goes up in the form of prâṇa; it is immortal but is the companion of the body which is mortal. The air is immortal and the body is mortal. This mutual connection of the vital air and the body is eternal and they discharge their different functions. The movement of the air is upward and that of the body is downward; when the vital air goes out of the body the latter falls down. Their movement is contrary. The people see the body but not the vital air; the body is decaying and the vital air is immortal. One who understands the mystery becomes immortal i. e. goes to heaven and is seen as immortal by all the liberated souls.

It is better to explain the Vâyu or air. It is of five kinds called prâṇa, apâṇa, udâna, vyâna, and samâna. They reside in the heart, intestines, throat the body and stomach. (1) See for further details at pp. 15 & 16 of the Siddhânta Darśanam of the S. B. H. Here in the section, only two kinds of Váyu, called *prâna* and *apâṇa*, are referred to. These Váyus according to the Âyurvedic system of medicine keep the body in order and active.

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The repetition of the words at the end of the chapter is with the object of showing the limit or end.

Sâyana has explained 'swadhá' in the text as meaning food. He has explained 'nichikyu' to mean 'increase by nourishment' in the Aitareyâraṇyaka but 'see' in the Rigveda.

END OF CHAP. I. OF ÂRAṆYAKA II.

ÂRAṆYAKA II.

CHAPTER II,

KHAṆḌA I.

हरिः ॐ। एषइमंलोकमभ्यार्चत्पुरुषरूपेणयएषतपतिप्राणो वावतदभ्यार्चत्प्राणोह्येषयएषतपतितंशतंवर्षाण्यभ्यार्चत्तस्मा च्छतंवर्षाणिपुरुषायुषोभवंतितंयच्छतंवर्षाण्यभ्यार्चत्तस्माच्छत र्चिनस्तस्माच्छतर्चिनइत्याचक्षतएतमेवसंतं सइदंसर्वंमध्यतो दधेयदिदंकिंचसयदिदंसर्वंमध्यतोदधेयदिदंकिंचतस्मान्माध्य मास्तस्मान्माध्यमाइत्याचक्षतएतमेवसंतं प्राणोवैगृत्सोपानोम दः सयत्प्राणोगृत्सोपानोमदस्तस्माद्गृत्समदइत्याचक्षतएतमेव संतं तस्येदंविश्वंमित्रमासीद्यदिदंकिंचतद्यदस्येदंविश्वंमित्र मासीद्यदिदंकिंचतस्माद्विश्वामित्रस्तस्माद्विश्वामित्रइत्याचक्षत एतमेवसंतंतंदेवाअब्रुवन्नयंवैनःसर्वेषांवामइतितंयद्देवाअब्रुवन्न यंवैनःसर्वेषांवामइतितस्माद्वामदेवस्तस्माद्वामदेवइत्याचक्षतएत

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मेवसंतं सइदंसर्वंपाप्मनोत्रायतयदिदंकिंचसयदिदंसर्वंपाप्म
नोत्रायतयदिदंकिंचतस्मादत्रयस्तस्मादत्रयइत्याचक्षतएतमेव
संतं ॥ १ ॥

एषः eṣaḥ, this (Lord God) ; इमम् imam, this (the creation—the bodies of Brahmâ and other creatures) ; लोकम् lokam, world ; अभ्यार्चत् abhyârchat, entered ; पुरुष रूपेण puruṣa-rûpeṇa, in the form of the person—soul ; यः yaḥ, he who ; एषः eṣaḥ, this (sitting inside the sun) ; तपति tapati, gives light ; प्राणः prâṇaḥ, Nârâyaṇa ; वाव vâva, certainly ; तद् tad, that, the animate creation ; अभ्यार्चत abhyârchat, entered ; प्राणः prâṇaḥ, Vâyu and Lakṣmî ; हि hi, because ; एषः eṣaḥ, this ; यः yaḥ, he who ; एषः eṣaḥ, this ; तपति tapati, gives heat and light ; तम् tam, the bodies of Brahmâ and other creatures ; शतम् वर्षाणि śatam varṣâṇi, hundred years ; अभ्यार्चत abhyârchat, remained inside ; तस्मात् tasmât, therefore ; शतम् वर्षाणि śatam varṣâṇi, hundred years ; पुरुषायुषः puruṣâyuṣaḥ, (the limit) of the age of a person ; भवन्ति bhavanti, are ; तम् tam, (world) ; यत् yat, because ; शतम् śatam, a hundred ; वर्षाणि varṣâṇi, years ; अभ्यार्चत् abhyârchat, remained inside (the bodies) तस्मात् tasmât, therefore ; शतर्चिनः śatarchinaḥ, those who remain inside the human bodies for hundred years ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; सन्तम् santam; really existing ; सः saḥ, Lord God ; इदम् सर्वम् idam sarvam, all this (universe) ; मध्यतोदधे madhyato dadhe, He who holds inside his stomach and also he who stands in the midst and inside all things ; यद्-इदम्-किञ्च yad idam kiñcha, all whatever (exists) ; सः saḥ, he (Lord God) ; यद् yad, because ; तस्मात् tasmât, therefore ; माध्यमाः mâdhyamâḥ, those who hold all things inside their bodies, themselves standing in the midst of them ; इति iti, so ; आचक्षते âchakṣate, they say or call ; एतम् etam, this (Viṣṇu) ; एव eva, verily ; सन्तम् santam, really existing ; प्राणः prâṇaḥ, God called prâṇa ; वै vai, indeed ; गृत्सः gṛitsaḥ, called so ; अपानः apânaḥ, god called apâna ; मदः madaḥ, called so ; सः saḥ, Lord God ; यत् yat, because ; प्राणः prâṇaḥ गृत्सः gritsaḥ, práṇa called gritsa and अपानोमदः apano-madaḥ, apâna called madah ; तस्मात् tasmât, therefore ; गृत्समदः gritsamadaḥ, called so ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; एव eva, very ; सन्तम् santam, really existing ; तस्य tasya, of the Lord god ; इदम् idam, this ; विश्वम् viśvam, universe ; मित्रम् mitram, friendly, dear ; आसीत् âsît, was ; यदिदंकिञ्च yad idam kiñcha, all this whatever exists ; तद् tad, that ; यद् yad, because ; अस्य asya, of this Lord god ; इदम् idam,

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this ; मित्रम् mitram, dear ; आसीत् âsît, was ; तस्मात् tasmât, therefore ; विश्वामित्रः viśvâmitraḥ, called so (the universal friend) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; एव eva, very ; सन्तम् santam, really existing ; तम् tam, to God ; देवाः devâḥ, gods i. e. Brahmâ and others ; अब्रुवन् abruvan, said ; अयम् ayam, this (god) ; वै vai, surely ; नः naḥ, of us ; सर्वेषाम् sarveṣâm, of all ; वामः vâmaḥ, well-doer ; इति iti, so ; यद् yad, because ; तस्मात् tasmat, therefore ; वामदेवः vâmadevaḥ, called so (the well-doer of the gods) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; एव eva, very ; सन्तम् santam, really existing.

सः saḥ, Lord God , इदम् सर्वम् idam sarvam, whole of this society of devotees ; पाप्मनः pâpmanaḥ, from evil ; अत्रायत् atrâyata, saved ; यदिदंकिञ्च yad idam kiñcha, all this host of devotees ; सः saḥ, Lord God ; यद् yad, because ; तस्मात् tasmat, therefore ; अत्रयः atrayaḥ, called so (the saviours) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; एव eva, very ; सन्तम् santam, really existing.

TRANSLATION I.

He entered this universe in the form of Puruṣa ; he that shines ; it is certainly the vital air that entered it and it is certainly the vital air that shines. He entered therein for hundred years, the life of man came to be limited to hundred years ; because he entered therein for hundred years, they, therefore, call 'śatarchin' they therefore, call 'śatarchin' him who is existent He supported the whole of it from the middle, the whole of it which is this ; because he supported the whole of it from the middle, the whole of it which is this, they therefore, call mâdhyamikâ they therefore, call mâdhyamikâ him who is existent.

The vital air is 'gritsa' and the air that goes out (apâna) is 'mada' ; because the vital air is 'gritsa' and the apâna is 'mada', they, therefore, call gritsamada, they, therefore, call gritsamadak, him who is existent.

This universe became dear to him, the whole of it which is this ; because the universe became dear to him, the whole of it which is this; they therefore, call Viswamitra, they therefore, call Viswamittra him who is existent.

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The gods said to him 'he is certainly our well-wisher ; because the gods said to him 'he is our well-wisher,' they therefore, call Vámadeva, they therefore, call Vámadeva, him who is existent.

He protects all this from the sins, the whole of it which is this ; because he protects all this from the sins the whole of it which is this, they, therefore, call 'Atraya', they therefore, call 'Atraya' him who is existent.

Commentary.

The Lord with the air who is Śri, has entered the universe including the bodies of Brahmâ and the gods. He shines through the sun who is in the sky ; it is the vital air ; the Lord is the vital air. In this way the Lord in the human body is residing for hundred years. The human life is, therefore, limited to hundred years. The learned people call Viṣṇu Śatarchin for this reason. A certain family of the sages who saw the first book of the Rigveda is known by the name of Śatarchins.

The Lord holds the entire universe in the middle, meaning thereby that he holds it in the belly i. e. he holds it by pervading it, he is, therefore, called 'Mádhyamika'.

The Lord is the vital air and the vital air is called 'gritsa'; the Lord is the apâna' which is called 'mada'. The Lord is, therefore, called 'gritsa-mada'.

The whole universe is dear to the Lord ; he does not wish evil to any one ; he is, therefore, called Viswamittra.

The gods headed by Brahmâ said about the Lord that he was their well-wisher ; the word 'vâma' means well-wisher ; the Lord is, therefore, called Vâmadeva.

The Lord protects his devotees from the sins, he is therefore, called Âtraya, protector (from √traiñ to protect)

KHAṆḌA II.

एषउएवबिभ्रद्वाजःप्रजावैवाजस्ताएषविभर्तियद्बिभर्तितस्मा द्बभरद्वाजस्तस्माद्बभरद्वाजइत्याचक्षतएतमेवसंतं तंदेवाअब्रुवन्न यंवैनःसर्वेषांवसिष्ठइतितंयद्देवाअब्रुवन्नयंवैनःसर्वेषांवसिष्ठ

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इतितस्माद्वसिष्ठस्तस्माद्वसिष्ठइत्याचक्षतएतमेवसंतं सइदंसर्वं मभिप्रागाद्यदिदंकिंचसयदिदंसर्वं मभिप्रागाद्यदिदंकिञ्चतस्मा त्प्रगाथास्तस्मात्प्रगाथाइत्याचक्षतएतमेवसंतं सइदंसर्वं मभ्य पवयतयदिदंकिञ्चसयदिदंसर्वं मभ्यपवयतयदिदंकिञ्चतस्मात्पा वमान्यस्तस्मात्पावमान्यइत्याचक्षतएतमेवसंतं सोब्रवीदहमिदं सर्वं मसानियच्चक्षुद्रंयच्चमहदितितेक्षुद्रसूक्ताश्चाभवन्महासू क्ताश्चतस्मात्क्षुद्र सूक्तास्तस्मात्क्षुद्र सूक्ताइत्याचक्षतएतमेवसंतं सूक्तंवतावोचतेतितत्सूक्तमभवत्तस्मात्सूक्तं तस्मात्सूक्तमित्याच क्षतएतमेवसंत मेषवाऋगेषह्येभ्यःसर्वेभ्योभूतेभ्योर्चतसयदेभ्यः सर्वेभ्योभूतेभ्योर्चततस्माद्गिगित्याचक्षतएतमेवसंत मेषवाअर्ध र्चएषह्येभ्यःसर्वेभ्योर्द्धेभ्योर्चतसयदेभ्यःसर्वेभ्योर्द्धेभ्योर्चततस्माद र्धर्चस्तस्मादर्धर्च इत्याचक्षतएतमेवसंत मेषवै पदमेषहीमानिस र्वाणिभूतानिपादिसयदिमानिसर्वाणिभूतानिपादितस्मात्पदंत स्मात्पदमित्याचक्षतएतमेवसंतमेषवाअक्षरमेषह्येभ्यःसर्वेभ्योभू तेभ्यःक्षरतिनचैनमतिक्षरं(र)तिसयदेभ्यःसर्वेभ्योःक्षरतिनचैनम तिक्षरं(र)तितस्मादक्षरंतस्मादक्षरमित्याचक्षतएतमेवसंतं ता वाएताःसर्वाऋचःसर्वेवेदाःसर्वेघोषाएकैवव्याहृतिःप्राणाएवप्रा णऋचइत्येवविद्यात् ॥ २ ॥

एषः eṣaḥ, this, Lord God ; उ u, and ; विभ्रत् bibhrat, filling, supplying ; वाजः vâjaḥ, creatures ; प्रजाः prajâḥ, creatures ; वै vai, means ; वाजः vâjaḥ, creatures ; ताः tâḥ those ; एषः eṣaḥ, this (Lord God) ; बिभर्ति bibharti maintains ; यद् yad, as, because ; तस्मात् tasmât, therefore ; भरद्वाजः Bharadvâjaḥ, called so (The supporter of creatures) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Viṣṇu) ; एव eva, very ; सन्तम् santam, really existing ; तम् tam, God Viṣṇu ; देवाः devâḥ, Gods (Brahmâ and others)

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अब्रुवन् abruvan, said ; अयम् ayam, this (Lord) ; वै vai, surely ; नः सर्वेषाम् naḥ sarveṣâm, of us all ; वसिष्ठः vasiṣṭhaḥ, the best of those who reside. i. e. he who always resides freely every where.

इति iti, so ; तम् tam, to him ; यद् yad, because ; तस्मात् tasmât, therefore ; वसिष्ठः vasiṣṭhaḥ, called so, (he who always resides freely every where) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this, Lord God ; एव eva, very ; सन्तम् santam, really existing ; सः saḥ, He, Lord God ; इदम् idam, this ; सर्वम् sarvam, all (Vedas and others) ; अभि-प्रागात् abhi-prâgât, (अभि-अभितः about, प्र too much, pra abhi, अगात् agât, sang) sang too much about ; यद् इदम् किञ्च yad idam kiñcha, all this whatever सः saḥ, he (Lord) ; यद् yad, because ; तस्मात् tasmât, therefore ; प्रगाथा. pragâthâḥ, called so (the term is a technical one occuring in the Rigveda) ; इति iti, so, आचक्षते âchakṣate, they call ; एतम् etam, this ; एव eva, verily ; सन्तम् santam, really existing ; सः saḥ, He, Lord God ; इदं सर्वम् idam sarvam, all this (creation) ; अभ्यापवयत abhyâpavayata, saved from (the troubles and sins of the world).

यद् इदम् किञ्च yad idam kiñcha, all this whatever ; स saḥ, he ; यद् yad, because ; तस्मात् tasmât, therefore ; पावमान्यः pâvamânyaḥ, (feminine) called so (Those who purify) or save from the world ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (Lord) , एव eva, very ; सन्तम् santam, really existing ; सः saḥ, he (Lord God) ; अब्रवीत् abravît, said ; इदम् idam, this ; सर्वम् sarvam, all ; असानि asâni, I shall become ; यत् yat, which ; च cha, and ; क्षुद्रम् kṣudram, microscopic (of small forms) ; महत् mahat, great macroscopic (of great forms) ; इति iti, thus , ते te, those (multitudes of the forms of God in smaller creatures) क्षुद्रसूक्ताः kṣudra sûktâḥ, called so (because God Lord) very well (सु) said (उक्त) that he would become small (क्षुद्र) ; च cha. and; अभवन् abhavan, became, महासूक्ताः mahâsûktaḥ, called so, (because God) had very well (सु) said (उक्त) that he would become great (महा) ; तस्मात् tasmât, therefore ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (God) ; एव eva, very ; सन्तम् santam, really existing.

सूक्तम् sûktam, the whole of the Vedas called so ; वत vata, lo ; अवोचत avochat, he said (he lectured to the gods) ; इति iti, therefore, तत् tat, Brahma (Viṣṇu) ; सूक्तम् sûktam, called so (a hymn, well-said) ; अभवत् abhavat, became ; तस्मात् tasmât, therefore ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this ; एव eva, very ; सन्तम् santam, really existing ; एषः eṣaḥ, this Lord god ; वै vai, surely ; ऋक् ṛik, called so ; हि hi, because; एभ्यः ebhyaḥ, from these ; सर्वेभ्यः sarvebhyaḥ, from all ; भूतेभ्यः bhûtebhyaḥ, from creatures ; अर्चत archat, went away ; सः saḥ, he (Lord) ; यद् yad,

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because ; तस्मात् tasmât, therefore ; इति iti, so; आचक्षते âchakṣate, they call; एतम् etam, this (god) ; एव eva, very ; सन्तम् santam, really existing ; एषः eṣaḥ, this (Lord) ; वै vai, surely ; अर्धचः ardharchaḥ, what is called so ; हि hi, because ; एभ्यः ebhyaḥ, from these ; सर्वेभ्यः sarvebhyaḥ, from all; अर्द्धेभ्यः arddhebhyaḥ, from the places in the form of the bodies of the creatures.

अर्चत archat, went away ; सः saḥ, he, god ; यद् yad, because ; तस्मात् tasmât, therefore ; अर्द्धचः arddharchaḥ, called so (one who goes away from the places i. e. bodies) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (God) ; एव eva, very ; सन्तम् santam, really existing ; एषः eṣaḥ, this (Lord God) , वै vai, certainly ; पदम् padam, called so ; हि because ; इमानि imâni, these ; सर्वाणि sarvâṇi, all ; भूतानि bhûtâni, creatures; पादि pâdi, obtained, acquired ; यद् yad, because ; तस्मात् tasmât, therefore ; पदम् padam, called so (what obtains or acquires) ; इति iti, so ; आचक्षते âchakṣate, they call ; एतम् etam, this (god) ; एव eva, very ; सन्तम् santam, really existing ; एषः eṣaḥ, this (Lord God) ; वै vai, surely ; अक्षरम् akṣaram, called so ; हि because ; एभ्यः ebhyaḥ, to these ; सर्वेभ्यः sarvebhyaḥ, to all ; भूतेभ्यः bhutebhyaḥ, to creatures ; क्षरति kṣarati, gives (whatever is desired by them) , न na, not ; च and ; एनम् enam, this god ; अति ati, excelling (Him) ; क्षरंति i. e. क्षरति kṣaranti, i. e. kṣarati, gives ; सः saḥ, he ; यद् yad, because ; तस्मात् tasmât, therefore ; अक्षरम् akṣaram, called so having none to excel in that quality) ; ताः tâḥ, those ; वै vai, and ; एताः etâḥ, these ; सर्वाः sarvâḥ, all ; ऋचः richaḥ, (verses) , called so ; सर्वे sarve, all ; वेदाः Vedâḥ, Vedas (called so) ; घोषाः ghoṣâḥ, sounds (called so) ; एक eka, one ; एव eva, only ; व्याहृतिः vyâhṛitiḥ, name ; प्राणः prâṇâḥ, about god; एव eva, exactly ; प्राणाः prâṇâḥ, names of god ; ऋचः richaḥ, called so ; इति iti, so ; एव eva, only ; विद्यात् vidyât, one should know.

TRANSLATION II.

He alone maintains strength (vaja), the created beings are strength, he protects them ; because he maintains them, they therefore, call the maintainer of the created beings, the maintainer of the created beings (Bharadwâja) him who is existent.

The gods said to him "He is best of all of us'; because the gods said to him that he was best of all of them, they therefore, call the best, the best, him who is existent.

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He is sung by all (the Vedas) by all that is this ; because he is sung by all, by all that is this they, therefore, call Pragâthâ, Pragâthâ him who is existent.

He purified all this, all that is this : because he purified all this, all that is this, they therefore, call purifier, purifier (Pavamâna) him who is existent.

He said 'I am, all this whether small or great' ; they became small hymns and great hymns. They, therefore, call small hymn, small hymn him who is existent.

Well he uttered a hymn, it became a hymn ; they therefore call hymn, hymn, him who is existent.

Certainly he is a Rik, he leaves all the created beings ; because he leaves all the created beings ; they therefore call ṛik, ṛik him who is existent.

Certainly he is a half ṛik, he leaves all the halves of the created beings ; because he leaves all the halves of the created beings they, therefore, call half ṛik, half ṛik him who is existent.

He is certainly Pada (sentence), he reached all these created beings ; because he reached all these created beings, they, therefore, call pada, pada him who is existent.

He is indestructible or giver (akṣara), he alone gives to all the created beings, no one exceeds him in giving ; because he alone gives to all the created beings, no one exceeds him in giving, they therefore call giver, him who is existent. Certainly all these riks, all the Vedas, all the high tones are all (in one word namely) vital air only. Let one know the vital air.

Commentary.

Hari is called Bharadwâja : the word is derived from bharat + vâja meaning supporting the created beings ; *vaja* means the created beings. He is Vasiṣṭha, meaning the most excellent ; best of all the residents, because he is independent in living any where. These are the names of certain riṣis but they all connote Brahma. All the Vedas sing his

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praises prominently ; he is therefore, called *pragâtha*; it is a mixed metre made up of Brihati and Satobrihati. In a Brihati, the third quatrain contains 12 letters and the other three quatrains contain 8 letters. In the satobrihati, there are 12 letters in the first and the third quatrains and eight letters in the other quatrains.

He is purifer of the entire universe ; the word pávamánya in the text is in the feminine gender and plural number, because he has feminine and manifold forms. The entire universe is pervaded by him ; he said "Let me be small in the small creatures and big in the big creatures.' by reason of the Lord's pervading the small creatures, the hymn came to be called *kṣudrasûkta* ; by reason of his saying that he would pervade the big creatures, they became big hymns

The Vedas came to be called Brahmasûkta, because he taught them to Brahmâ and others or he uttered them well to himself.

The Lord is called ṛik because he goes away from the created beings ; he leaves them at the time of death. He is also called *ardharich* because he leaves half of the created beings. He is also called *pada* (sentence) because he reaches all the created beings. He is also akṣara (giver or letter) because he gives or fulfills the desires of the created beings ; no one excels him in accomplishing the desires. the Lord has not only the names of the seers but also those of the verses and vedas i. e. they also derive their names from the Lord. Not only the significant sound but the insignificant and meaningless sound such as that of the the ocean, cloud, fall of a tree, beat of a drum &c, also signify Him. It is one word which is the life or soul of the universe, namely, Nârâyaṇa. So the verses of the Vedas specially describing the excellence of the Lord, constitute the knowledge *par excellence*. Let this be fully understood.

KHAṆḌA III.

विश्वामित्रंह्येतदहःशंसिष्यंतमिंद्रउपनिषसाद सहान्नमित्यभिव्याहृत्यबृहतीसहस्रंशशंस तेनेंद्रस्यप्रियंधामोपेयाय तमिंद्रउवाचऋषेप्रियंवैमेधामोपागाःसवाऋषेद्वितीयंशंसेति सहान्नमित्येवाभिव्याहृत्यबृहतीसहस्रंशशंस तेनेंद्रस्यप्रियंधामोपेयाय

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तमिंद्रउवाचऋषेप्रियंवैमेधामोपागाःसवाऋषेतृतीयंशंसेतिस
हान्नमित्येवाभिव्याहृत्यबृहतीसहस्रंशशंसतेनेंद्रस्यप्रियंधामोपे
यायतमिंद्रउवाचऋषेप्रियंवैमेधामोपागावरंतेददामीति सहोवा
चत्वामेवजानीयामिति तमिंद्रउवाचप्राणोवाअहमस्म्यृषेप्राण
स्त्वंप्राणःसर्वाणिभूतानिप्राणोह्येषयएषतपतिसएतेनरूपेणसर्वा
दिशोविष्टोस्मितस्यमेन्नंमित्रंदक्षिणंतद्वैश्वामित्र मेषतपन्नेवा
स्मीतिहोवाच ॥ ३ ॥

विश्वामित्रम् Viśvâmitram, to Viśvâmitra ; हि hi, because; एतद् etad, this ; अहः ahaḥ, the thousad verses in the Bṛihatî metre called *Ahaḥ* ; शंसिष्यन्तम् śansiṣyantam, to him who was desirous of praising or eager to pray ; इन्द्रः Indraḥ, Indra (Viṣṇu in Indra) ; उप upa, near ; निषसाद niṣasâda, sat down ; सः saḥ, he (Viśvâmitra) ; ह ha, now, and ; अन्नम् annam, food ; इति iti, so, this ; अन्नम् इति annam iti, saying "as you love it like food" or "it is food" ; अभिव्याहृत्य abhivyâhṛitya, having said ; बृहतीसहस्रम् Bṛihatî sahasram, the thousand Bṛihatî verses ; शशंस śaśaṁsa, recited and praised ; तेन tena, by that (recitation) ; इन्द्रस्य Indrasya, Indra's ; प्रियम् priyam, dear, loved by, delightful ; धाम dhâma, world ; इन्द्रस्यप्रियंधाम the world dear to Indra i. e. the heaven. The delightful home of Indra ; उपेयाय upeyâya, approached (The whole means 'obtained the favours of God') by which he went to the world of God.

तम् tam, to him (to Viśvâmitra) ; इन्द्रः Indraḥ, Indra (Viṣṇu in Indra) ; उवाच uvâcha ; said

ऋषे ṛiṣe, Oh sage ; प्रियम् priyam, dear, delighting, delightful ; वै vai, surely ; मे me, mine ; धाम dhâma, world ; उपागाः upâgâḥ, thou hast approached ; सः saḥ, that (thou) ; वै vai, again ; ऋषे ṛiṣe, oh sage ; द्वितीयम् dvitîyam, for a second time ; शंस śaṁsa, praise in recitations ; इति iti, so ; सः saḥ, he (Viśvámitra), ह ha, then ; अन्नम् annam, food ; इति iti, so ; अन्नम् इति it is food or it is like food ; एव eva, also ; अभिव्याहृत्य abhivyâhṛitya, having said ; बृहतीसहस्रम् Bṛihatî sahasram, the thousand Bṛihati verses ; शशंस śaśamsa, recited and praised ; तेन tena, by that (recitation); इन्द्रस्य Indrasya, Indra's, ; प्रियम् priyam, dear delight ; धाम dhâma, place, city ; उपेयाय upeyâya, approached still more (i. e. went to the city of

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God) ; तम् tam, to him ; (to Visvámitra) ; इन्द्रः Indraḥ, Indra ; उवाच uvácha, said ; ऋषे ṛiṣe, oh sage ; प्रियम् priyam, dear, delightful ; वै vai, surely ; मे me, mine ; धाम dháma, the city (in which there is my home) ; उपागाः upágâḥ, thou hast approached ; सः saḥ, that, thou ; वै vai, again ; ऋषे ṛiṣe, oh sage ; तृतीयम् tṛitîyam, a third time ; शंस śaṁsa, praise by reciting ; इति iti, so ; सः saḥ, he (Viśvámitra) ; ह ha, then ; अन्नम् annam, food ; (It is food, or it is like food) ; इति iti, so ; एव eva, also; अभिव्याहृत्य abhivyáhṛitya, having said ; बृहतीसहस्रम् Bṛihatî sahasram, the thousand brihatî verses ; शशंस śaśaṁsa, recited and praised ; तेन tena, by that (recitation) ; इन्द्रस्य Indrasya, Indra's ; प्रियम् priyam, dear, delighting ; धाम dhâma, home ; उपेयाय upeyáya, came to.

तम् tam, to him (to Viśvmitra) ; इन्द्रः Indraḥ, Viṣṇu (in Indra) ; उवाच uvácha, said ; ऋषे ṛiṣe, oh sage ; प्रियम् priyam, dear ; वै vai, now delighting ; मे me, mine ; धाम dháma, home inner apartment ; उपागाः upágâḥ, thou hast approached ; वरम् varam, a boon ; ते te, to thee ; ददामि dadámi, I grant ; इति iti, so ; सः saḥ, he (Viśvámitra) ; ह ha, and ; उवाच uvácha, said ; त्वाम् tvam, thee (the person that is inside thyself) ; एव eva, exactly, particularly ; जानीयाम् jánîyám, I may know ; तम् tam, to him (to Viśvámitra) ; इन्द्रः Indraḥ, the Lord (within Indra) ; उवाच uvácha, said ; प्राणः práṇaḥ, he who is called so (because he is full of the highest and the greatest bliss).

वै vai, surely, अहम् aham, called so (because he can not be thrown away or removed by others); अस्मि asmi, call so; (because he removes all evils and knows throughly, अस to throw and मि to measure or know exactly).

ऋषे ṛiṣe, oh sage ; प्राणः práṇaḥ, called so ; त्वम् tvam, called so (because he is all-spreading तन् to stretch and all-knowing विद् to know) ; सर्वाणि sarváṇi, called so (because he is perfect and in many forms) ; भूतानि bhûtáni, called so : एषः eṣaḥ, called so (because he is full of all glory, √इष to glorify) यः yaḥ, he who ; एषः eṣaḥ, this ; तपति tapati, resides inside the sun and) gives light and heat ; सः saḥ, he (I am) ; एतेन etena, by this (which is within the sun) ; रूपेण rûpeṇa ; by the form ; सर्वाः sarváḥ, all ; दिशः diśaḥ, quarters ; विष्टः viṣṭaḥ, entered ; अस्मि asmi, I am ; तस्य tasya, his ; मे me, mine ; अन्नम् annam, (Ramá who has the conceit of) food ; मित्रम् mitram, friend, mate here wife ; दक्षिणम् dakṣiṇam, sitting to the right side also called dakṣiṇa , तद् tad, that (food i. e. Ramá) ; वैश्वामित्रम् vaiśámitram, pertaining to Viśvámitra, i. e. seen by that sage and recited by him, i. e. the thousand Bṛihatî verses ; एषः eṣaḥ, this ; तपन्

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tapan, giver of heat and light (Viṣṇu); एव eva, exactly ; अस्मि asmi, I am ; इति iti, so ; ह ha, verily ; उवाच uvácha, he said.

TRANSLATION III.

Indra went to Viśwâmitra, when he was going to sing this song. He saying along with (it which is as pleasing as) food sang a thousand of Brihatis ; he, by it went to the favourite abode of Indra. Indra said to him O ! Ṛṣi, thou hast come to my favourite abode ; O ! Ṛiṣi, sing it second time." He saying along with (it which is as pleasing as) food sang a thousand of Brihatis ; he by it went to the favourite abode of Indra. Indra said to him "O ! Ṛiṣi, thou hast come to my favourite abode ; O ! Ṛiṣi sing it third time. He saying along with (it which is as pleasing as) food, sang a thousand of Brihatis ; he by it went to the favourite abode of Indra. Indra said to him, "O ! Ṛiṣi, thou hast come.

Commentary

The section deals directly with Viṣṇu and indirectly with Váyu. *Ahan* ; is a particular verse by reason of its being sung in a sacrifice. There is another song consisting of a thousand Brihatis in the Mahâvrata sacrifice. Indra having seen Viśwâmitra appointed a hotâ for the performance of a sacrifice, went to him. Knowing sacrificial food to be very pleasing to Indra, he began to sing a thousand of Brihatis; by doing so, he went to heaven, the abode of Indra. Upon this, the Lord who was in Indra said to him O ! Ṛiṣi by singing it once, you have obtained salvation, in the form of being in the region of Viṣṇu, would you sing it once more? He again sang it in the same way ; he went to the abode of Indra ; i. e. he received the favour of being in the city of the Lord ! Indra again asked him to sing it third time, he again did the same and became a member of the Lord's inner circle by so doing. Indra being pleased with the song said 'I wish to grant you a boon that you may want', upon this, Viśvámitra said "I know no other but thyself"; by this, Viśvámitra meant that by the excessive splendour which he possessed he inferred that there was a higher Being behind him in the form of Viṣṇu and that if he knew him, he begged him to let him know. The Lord who was in Indra understanding the purpose of Viśwâmitra explained him the mystery.

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"I am the Lord in the shape of Indra ; I am vital air (Práṇa), thou art vital air, all the created beings are vital air; and I who am vital air, am called *aeṣ* by reason of being fortune personified. The sun who is shining in the sky is no other but myself. I have pervaded all the directions in this form. Every thing belongs to me who am known under several names. The food which is Ramâ (goddess of fortune) is my favourite (wife) and is seated on my right side (dakṣiṇâ) The word 'dakṣiṇam' is explained by Sâyana as meaning 'nourishing' because it is derived from dakṣa to nourish. As food is a source of nourishment, it is properly called dakṣiṇam. Ânanda Tîrtha being a Vaiṣṇava has taken *anna* in the secondary sense of Lakṣmî, the wife of Viṣṇu, and has, therefore, taken 'dakṣiṇam' a word in the neuter gender to mean 'to be seated on the left side' qualifying Lakṣmî The Lord is in the sun who is shining in the heavens ; he is worshiped by the Gâyatri verse the seer of which is Viśwâmitra.

KHAṆDA IV.

तद्वाइदंवहतीसहस्रंसंपन्नं तस्ययानिव्यंजनानितच्छरीरं योघोषःसआत्मा यऊष्माणःसप्राणएतद्धस्मवैतद्विद्वान्वसिष्ठो वसिष्ठोबभूवततएतन्नामधेयंलेभ एतद्धैवेंद्रोविश्वामित्रायप्रोवाचैतद्धैवेंद्रोभरद्वाजायप्रोवाचतस्मात्सतेनबंधुनायज्ञेषुहूयते तद्वाइदंवृहतीसहस्रंसंपन्नं तस्यवाएतस्यबृहतीसहस्रस्यसंपन्नस्यषट्त्रिंशतमक्षराणांसहस्राणिभवंतितवंतिशतसंवत्सरस्याहांसहस्राणिभवंति व्यंजनैरेवरात्रीराप्नुवंतिस्वरैरहानि तद्वाइदंवृहतीसहस्रंसंपन्नं तस्यवाएतस्सबहतीसहस्रस्यसंपन्नस्यपरस्तात्प्रज्ञामयोदेवतामयोब्रह्ममीयोमृतमयःसंभूयदेवताअप्येतियएवंवेदतद्धोहंसोसौयोसौसोहं तदुक्तमृषिणा सूर्यआत्माजगतस्तस्थुषश्चेत्येतदुहैवोपेक्षेतोपेक्षेत ॥ ४ ॥ इत्यैतरेयोपनिषत्सुद्वितीयारण्यकेद्वितीयोध्यायः ॥ २ ॥ ॥ ॥

तद्tad, that ; वै vai, then ; इदम् idam, this ; वृहतीसहस्रम् Bṛihatî sahas-

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ram, the thousand Bṛihatî verses ; सम्पन्नम् sampannam, have become ; तस्य tasya, in them ; यानि yâni, which ; व्यञ्जनानि vyañjanáni, consonants ; (i. e. the letters क् ख् ग् to व् थ् म्) ; तत् tat, those ; शरीरम् śarîram, the body, i. e. Mann and others presiding over the bodies ; यः yaḥ, which ; घोषः ghoṣaḥ, (the souuds) The semivowels ; i. e. the letters य् र् ल् व् ; सः saḥ, they ; आत्मा âtmâ, soul i. e. the deities Brahmâ and others who preside over and have the conceit of ego.

ये ye, which, what ; ऊष्माणः ûṣmáṇaḥ, sibilants ; सः saḥ, they ; प्राणः práṇaḥ, life wind i, e. Váyu who presides over life ; एतद् etad, this ; हस्मवै hasmavai, as is well known, evidently, of course ; तद् tad, that ; विद्वान् vidván, he who knows ; वसिष्ठ vasiṣtha, one bearing this title ; बभूव babhûva, became ; ततः tataḥ, and then, or thence ; एतत् etat, this ; नामधेयम् nâmadheyam, name ; लेभे lebhe, obtained, became known as ; एतत् etat, this (secret knowledge) ; उ u, and ; ह ha, surely ; एव eva, very.

इन्द्रः Indraḥ, Indra ; विश्वामित्राय viśvâmitrâya, to Viśvâmitra; प्रोवाच provâcha, told, declared to ; एतद् etad. this (secret knowledge) ; उ u, and ह ha, indeed ; एव eva, too or very ; इन्द्रः Indraḥ, Indra ; भरद्वाजाय Bharadvâjâya, to Bharadvâja ; प्रोवाच provâcha, said to, declared to, told ; तस्मात् tasmât, through that (the force of his learning) ; सः saḥ, he (Indra) ; तेन tena, along with that ; बन्धुना bandhunâ, along with relative or friend (Viṣṇu) ; यज्ञेषु yajneṣu, in sacrifices ; हूयते hûyate, is invoked (to partake of the offerings) ; तद् tad, that i. e. those ; वै vai, then ; इदम् idam, this i. e. these ; बृहतीसहस्रम् Bṛihatî Sahasram the thousand Bṛihatî verses ; सम्पन्नम् sampannam, is complete ; तस्य tasya, of those ; वै vai, and ; एतस्य etasya, of these ; बृहतीसहस्रस्य Bṛihatî-sahasrasya, of the thousand Bṛihatî verses ; सम्पन्नस्य sampannasya, of those that have become ; षट्त्रिंशतम् ṣaṭtrinśatam, thirty six ; अक्षराणाम् akṣarâṇâm, of letters. (i. e. of the forms of God as letters) ; सहस्राणि sahasrâṇi, thousands; भवन्ति bhavanti, become; तावन्ति tâvanti, so many or as many (thousands) ; शतसंवत्सरस्य śata samvatsarasya, of a hundred years (of the lunar calculation) ; अह्नाम् ahnâm, of days ; सहस्राणि sahasrâṇi, thousands ; भवन्ति bhavanti, are, or become ; व्यञ्जनैः vyañjanaiḥ, by meâns of consonants ; i. e. by worshipping the gods presiding over them ; एव eva, also ; रात्रीः râtrîḥ, nights (The deities presiding over the nights) ; आप्नुवन्ति âpnuvanti, are obtained, formed, produced or people get ; स्वरैः svaraiḥ, by means of (worshipping the gods presiding over the) vowels ; अहानि ahâni, (the deities presiding over) the days.

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तद् tad, those ; वै vai, and ; इदम् idam, these ; बृहतीसहस्रम् bṛihatî sahasram, the thousand bṛihatî verses ; सम्पन्नम् sampannam, have become; तस्य tasya, of those ; वै vai, then ; एतस्य etasya, of these ; बृहतीसहस्रस्य Bṛihatî sahasrasya, of the thousand Bṛihati verses; सम्पन्नस्य sampannasya, of those that are completely formed ; परस्तात् parastât, after ; प्रज्ञामयः prajñâmayaḥ, full of Viṣṇu (who is full of greatest intelligence) ; देवतामयः devatâmayaḥ, full of Viṣṇu (who has the best of forms and the cheerful and jolly moods) ; ब्रह्ममयः Brahmamayaḥ, full of Viṣṇu (who is the most perfect being) ; अमृतमयः amṛitamayaḥ, full of Viṣṇu (who is eternal) संभूय sambhûya, having become ; देवताः devatâḥ, the most divine in him such as Vâyu and Viṣṇu ; अपि api, also (showing that it refers to Viṣṇu) ; एति eti, attains, reaches ; यः yaḥ, he who ; एवम् evam, thus ; वेद veda, knows.

तद् tad, therefore ; यः yaḥ, which, who ; अहम् aham, called so (The God Viṣṇu who is within a person and who exists in these 72,000 forms) (he is called अहम् because he can not be abandoned, √hi, to abandon) ; सः saḥ, he ; असौ asau, that (existing in the sun) ; यः yaḥ, who ; असौ asau, that (in the sun) ; सः saḥ, he ; अहम् aham, called so (existing in a person);

तद् tad, that identification of the gods in a person and in a sun ; उक्तम् uktam, is said ; ऋषिणा ṛiṣiṇâ, by a sage ; सूर्यः sûryaḥ, the God in the sun, called so ; आत्मा âtmâ, the soul within ; जगतः jagataḥ, of the moveable ; तस्थुषः tasthuṣaḥ, of the immoveable ; च cha, and ; इति iti, thus (the authority) ; एतत् etat, this (Brahma called Nârâyaṇa) ; उ u, and; ह ha, surely ; उप upa, near i. e. that which goes near *jivas*, and enters inside and remains there ; ईक्षेत îkṣeta, one should know.

TRANSLATION IV.

This certainly became a thousand Brihatis; the consonants that are therein constistute his body, the semivowels are the soul, the sibilants are the vital airs. Knowing this, (an individual) became best, and received this appellation. This Indra said to Viśwamitra and this he said to Bharadwâja, he is, therefore, invoked by the friend in the sacrifices. This certainly became a thousand *brihatis*, then of this number of the thousand *brihatis* thus formed, there is a thousand of each 36 letters ; so many thousands are the days in a century. They obtain nights with the consonants and days with the vowels. This became a thousand of *brihatis*. One who

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knows it reaches the godhead after the accomplishment of the thousand of brihatis by becoming full of intelligence, full of gods, full of Brahma and full of immortality. Therefore what is 'I' is 'he' and what is 'he' is 'I ; so it is rightly said by a seer 'the sun is the soul of the moveable and the inmoveable'. That one should know near, should know near.

Commentary

In a Brihati metre, there are 36 letters ; in a thousand of brihati verses, there are 36,000 letters. In a century also, there are 36,000 days. The consonants from 'ka' to 'ma' which are technically called 'sparṣa' in grammer constitute the body of the created beings as that of swayambhû Manu ; 'ghoṣa' letters constitute the soul, namely, Brahmá &c gods. The 'ghoṣa' according to some commentators mean vowels and according to others mean semivowels known technically 'antastha' in grammar. The sibilants which are technically called 'ûṣma' are the vital air viz: the presiding deity of Vâyu. All the Brihatîs with their constituent parts, the letters, convey the idea of Brahma, the Lord of the universe. One who understood this mystery was called the best (vasiṣṭha) amongst men and was so named. This mystery was revealed by Indra to Viśwâmitra and again to Bhâradwája ; on account of this service done by Indra to the Lord, he is still invoked in the sacrifices by the favour of the Lord.

As seen above there are 36,000 consonants and 36,000 vowels in a thousand of Brihatîs ; there are also 36,000 days in a century and there are 36,000 nights also. The consonants are the nights and the vowels are the days. One who understands the mystery of one thousand of brihatîs and praises them, becomes absorbed in Viṣṇu after his death by becoming perfect intelligence (prajñâ), perfect deity (devatâ) perfect Brahma and immortal (Amṛita). All these four words mean that a devotee becomes Aniruddha, Prádyumna, Sankarṣaṇa and Vásudeva successively. 72,000 varieties of forms of the Lord as shown by the different varieties of letters both consonant and vowel in a thousand of *brihatis* point to Him only, because they are insignificant without any manifestation thereof from the *puruṣa* (intelligent being) ; similarly the 72,000 nights and days derive their significance from the sun, because without the sun, there will be no such division as day and night. The

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being that pervades the sun is the same who pervades 'me'; in other words, there is no difference between 'me' and 'him'. The section supports the view embodied herein from the Rigveda Book I. 115. 1. The whole verse runs thus "The sun, the wonderful splendour of the rays, the eye of Mittra, Varuṇa and Agni, the soul of the moveable and the immoveable having filled up the heaven, earth and the intervening space, has risen". Here in the verse the sun means the Lord who pervades the whole universe consisting of the moveables and the immoveables. Let every one know him to be omnipresent, excellent and full of all the best qualities.

END OF KHAṆḌA IV.

END OF CHAPTER II.

CHAPTER III,

KHAṆḌA I.

हरिः ॐ । योहवाआत्मानंपंचविधमुक्थंवेदयस्मादिदंसर्व मुत्तिष्ठतिससंप्रतिवित पृथिवीवायुराकाशआपोज्योतींषीत्येषवा आत्मोक्थंपंचविध मेतस्माद्धीदंसर्वमुत्तिष्ठत्येतमेवाप्ये त्ययनं हवैसमानानांभवतियएवंवेद तस्मिन्योन्नं चान्नादं चवेदाहास्मि न्नन्नादोजायतेभवत्यस्यान्न माप श्चपृथिवीचान्नमेतन्मयानि ह्यन्नानिभवंति ज्योतिश्चवायुश्चान्नादमेताभ्यांहीदंसर्वमन्नम स्त्यावपनमाकाशआकाशेहीदंसर्वंसमोप्यतआवपनंहवैसमाना- नांभवतियएवंवेद तस्मिन्योन्नं चान्नादं चवेदाहास्मिन्नन्नादोजा यते भवत्यस्यान्न मोषधिवनस्पतयोन्नं प्राणभृतोन्नादमोषधिवन

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स्पतीन्हिप्राणभृतोदंति तेषांयउभयतोदंताःपुरुषस्यानुविधांवि
हितास्तेन्नादाअन्नमितरेपशवस्तस्मात्त इतरान्पशूनधीवचरंत्य
धीवह्यन्नेन्नादोभवत्य धीवहसमानानांजायतेयएवंवेद ॥ १ ॥

यः yaḥ, he who ; हवै ha, vai, indeed : आत्मानम् âtmânam, the supreme being ; पञ्चविधम् pañchavidham, existing in the five forms of Nârâyaṇa, Aniruddha, Saṅkarṣaṇa, Pradyumna and Vâsudeva ; उक्थम् uktham, the greatest creator ; वेद Veda, knows ; यस्मात् yasmât, because, from which or when (from which âtma) ; इदम् idam, this ; सर्वम् sarvam, all universe ; उत्तिष्ठति uttiṣṭhati, is produced ; सः saḥ, he ; सम्प्रतिवित samprati vit, a perfect master ; पृथिवी prithivî, the form of Náráyaṇa in the earth of the female form (called so because she is expansive) ; वायुः vâyuḥ, Saṅkarṣana, who resides in wind giving it power and intelligence ; आकाशः âkâśaḥ, Vâsudeva, residing in ether giving it the power of ether, giving it the power of surounding every thing and that of transmitting sound ; आपः âpaḥ, called so (because they protect) the female forms of Aniruddha existing in water , ज्योतींषि jyotîmṣi, Pradynmna whose various forms exist in the various luminous bodies.

इति iti, thus : एषः eṣaḥ, this ; वै vai, very ; आत्मा âtmâ, supreme being ; उक्थम् uktham, the greatest cause ; पञ्चविधम् pañchavidham, existing in the five forms ; एतस्मात् etasmât, from this god ; हि because ; इदम् idam, this ; सर्वम् sarvam, all ; उत्तिष्ठति uttiṣṭhati, is produced ; एतम् etam, this god ; एव eva, very ; अपि api, and ; एति eti, comes to, enters (at the time of salvation and dissolution) ; अयनम् ayanam, refuge ; हवै ha vai, surely ; समानानाम् samânánâm, of equals, friends ; भवति bhavati, becomes ; यः yaḥ, who ; एवम् evam, thus ; वेद veda, knows ; तस्मिन् tasmin, in the five forms of god existing in the five great elements ; यः yaḥ, who ; अन्नम् annam, the form of god existing in all objects of enjoyment which please men and other beings ; च cha, and ; अन्नादम् annâdam, the form of god exîsting in beings which gives them the power to enjoy ; आ â, greater ; ह ha, verily ; अस्मिन् asmin, in this (his society or community); अन्नादः annâdaḥ, enjoyer ; जायते jâyate, becomes ; भवति bhavati, becomes ; अस्य asya, of his own community; अन्नम् annam, food (giver) ; आपः âpaḥ, Aniruddha, who is called so (as he exists in waters) ; पृथिवी prithivî, Nârâyaṇa called so (as he exists in the earth) ; च cha, and ; अन्नम् annam, food called so, because it remains in objects of use and enjoyment and thus satisfies all.

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एतन्मयानि etanmayâni, formed (of water and of the earth); हि hi, because; अन्नानि annáni, objects used as food; भवन्ति bhavanti, are; ज्योति jyotiḥ, Pradyumna (who is called so as he remains in light); वायुः váyuḥ, Saṅkarṣaṇa; अन्नादम् annâdam, those who besides themselves enjoying various objects as food enable the beings in which they remain, to enjoy the objects; एताभ्याम् etâbhyám, by the forms of god) in wind and head.

हि hi, because; इदम् idam, this; सर्वम् sarvam, all the beings in the world; अत्ति atti, can eat; आवपनम् âvapanam, scope, space; आकाशः âkâśaḥ, the god Vâsudeva in ether; आकाशे âkâśe, in Vâsudeva; हि hi, because; इदम् idam, this; सर्वम् śarvam, all world; समोप्यते samopyate, get an ample scope; आवपनम् âvapnam, a supporting space; हवै ha vai, surely; समानानाम् samânânânâm, of those who are equal to him; भवति bhavati, becomes; यः yaḥ, who; एवम् evam, thus; वेद veda, knows.

तस्मिन् tasimn, in that (the five-fold form of god); यः yaḥ, whosoever; अन्नम् annam, food; अन्नादम् annadam, feeder; च cha, and; वेद veda knows; आ â, greater, more greatly; ह ha, surely; अस्मिन् asmin, in this (i. e. his own community); अन्नादः annâdaḥ, a feeder; जायते jáyate, becomes; भवति bhavati, becomes; अस्य asya, of this (his own community); अन्नम् annam, food (giver); ओषधिवनस्पतयः oṣadhivanaspatayaḥ, the various forms of god as Nârâyaṇa and Aniruddha (because the herbs ओषधयः are pungent and can be kept for days together) and वनस्पति (because they are the Lord of whatever grows in a forest); अन्नम् annam, eatables; प्राणभृतः prâṇabhṛitaḥ, called so, the forms of god such as Saṅkarṣaṇa and Pradyumna; अन्नादम् annâdam, the eater; ओषधिवनस्पतीन् oṣadhivanaspatîn, the herbs and plants, the satisfying gods; हि hi, because; प्राणभृतः prâṇa bhritaḥ, the living beings, the enjoying gods (It should be added that the god Vâsudeva in ether is the support of these satisfying and enjoying gods); तेषाम् teṣâm, of those (living beings); ये ye, whoever; उभयतोदन्ताः ubhayatodantáḥ, those who have two rows of teeth on the upper and the lower jaws; पुरुषस्य puruṣasya, of the person of god; अनु anu, after; विधाम् vidhám, the likeness; विहिताः vihitáḥ, shaped; ते te, they; अन्नादाः annádáḥ, feeders. Those in whom there are the forms of god Saṅkarṣaṇa and Pradyumna who can enjoy; अन्नम् annam, objects, articles of food. Those in which there are the forms of god Náráyana and Aniruddha who satisfy; इतरे itare, other; पशवः paśavaḥ, beasts; तस्मात् tasmát, therefore; ते te, men (and the gods); इतरान् itarán, other; पशून् paśûn, beasts (the gods); अधि adhi, on (the beasts); चरन्ति charanti, pass; इव iva, just as;

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अधि adhi, upon ; इव iva, as ; हि hi, because ; अन्ने anne, upon food ; अन्नाद: annádaḥ, feeder ; भवति bhavati, is.

अधि adhi, having greater advantages ; इव iva, like, as it, just ; ह ha, surely ; समानानाम् samánânám, of the equals, of those of his class ; जायते jáyate, becomes ; य: yaḥ, whoever ; एवम् evam, (to be) thus ; वेद Veda, knows.

TRANSLATION I.

One who knows self to be exalted (hymn) in the five-fold forms, whence all this is created, knows perfectly ; earth, air, ether, water and fire are the five-fold forms of the hymn of self: from him all this proceeds and into him all this merges. One who knows this becomes a refuge of all his equals. One who knows food and eater in him, from him is born an eater and his becomes food. Water and earth are food, because food consists of them ; fire and air are the eaters because with them all eat food. The ether is the field, because in the ether they scatter all this (as seed). One who understands this, becomes a refuge of all his equals. One who knows food and eater in him, in him is born an eater and his becomes food. The herbs and vegetables are food and living being are the eaters, because the living beings eat them. Amongst them who have two rows of teeth, they are made after the form of man ; they are eaters and the other beasts are food. They, therefore, exceed other beasts, because the eater exceeds the food. One who understands it, becomes excellent amongst his equals.

Commentary.

A devotee who knows the supreme soul to be five fold namely Náráyaṇa, Saṅkarṣaṇa, Vásudeva, Pradyumna and Aniruddha, is perfect adept in the spiritual science. Uktha as already explained means hymn and is derived from the word meaning 'exalted' 'raised.' Because the whole creation proceeds from him, he is, therefore, exalted (uktha). The scholiast says that one who sees the five-fold forms of the Lord in five thousand bṛihatis made of thrice eighty Trichas is a perfect *jñánî*. The fivefold forms of the Lord are explained in another way ; Nârâyaṇa per-

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vades the earth in the form of a female ; Saṅkarṣaṇa pervades the ai in the form of vigour and knowledge ; Vásudeva pervades the ether in the form of sound ; Aniruddha pervades water in the form of a female or in various forms ; Pradyumna who manifests himself in various forms pervades light or fire. Hence the supreme soul is said to have five-fold forms by reason of pervading the five elements and being exalted (uktha); because from the Lord proceeds the entire universe, he is, therefore, exalted. He is not only the source of the creation but a fina merging place of it. In him the whole universe merges finally, and he is the refuge of all. The fruit that accrues to one who knows or worships Viṣṇu as such becomes a refuge of his equal or contemporaries.

One who knows Nârâyaṇa to be the 'eaten' and 'eater' by reason of his being a source of enjoyment of the universe and imparting the power to enjoy to the enjoyer, becomes an enjoyer and source of enjoyment in his own tribe. Aniruddha who pervades water and Nârâyaṇa who pervades earth are both food by reason of the source of enjoyment to the whole universe, because in the universe every food which is eatable consists of these two elements. As they are the source of enjoyment to the universe, they are called 'food' in the text.

Pradyumna who pervades fire and Saṅkarṣaṇa who pervades air are the enjoyers by reason of imparting power of enjoyment, because the created beings eat food by means of them. It is well known that the gastric heat being kindled by the bodily airs causes food to be assimilated, and the heat and air can not work without stimulation from the Lord. It is by his being the enjoyer, that they are called 'eaters' The section having explained the fourfold nature of the Lord for worship, proceeds to explain the fifth form viz, the Vásudeva form. Vásudeva who pervades ether gives space i. e. the whole universe is in Hari ; in this view, the whole world is thrown in the ether just as seeds are thrown in a ploughed field. The fruit that accrues to one who knows Vásudeva to be a refuge i. e. giving space like ether becomes a refuge of his equals. The section explains it further differently; one who realises the 'eater' and the 'eaten' in the Lord becomes both 'eater' and 'eaten' in his own community by being a source of enjoyment and patronage.

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Náráyaṇa and Aniruddha both forms of the Lord pervade the herbs and vegetables ; they are the food of the moveables. Saṅkarṣaṇa and Pradyumna are the forms of the Lord pervading the living beings. They

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